The right path waye unto Prayer,

ful of muche godly fruyte
and Chriſten knowledge,
wyth a Table in the end,
lately made and newly recogniſed by
Theodore Baſille.

Pſal. 36.
Delyghte thou in the Lord
and he ſhal gyue the, the
peticions of thy
herte.

41. 4. 1. 18.

BRITISH MUSEUM

The Cõtentes of this preſent boke.

i. The Prologe or Epiſtle.
ij. What prayer is.
iii. Of what vertu and ſtrength ẏ true and chriſten prayer is.
iiii. Howe a chriſtē man ſhoulde prepare himſelfe to praye.
v. In what place he ſhoulde praye.
vi. After what manner he oughte for to praye.
vij. For what thynges he ſhould praye.
viij. At what tyme he ought to praye.
ix. Of thankes gyuynge to God.
x. A Table wherby thou ſhalte fynde, in what leafe euery Chapter begynneth, and alſo al other principal thinges contayned in thys boke.

Reade and than iudge.

To the ryght honorable and vertuous Lady. Anne Grey. Theodore Baſille wiſſheth longe lyfe, contynual helth, and proſperous felicitie.

✠

IT is not wythout an vrgent and mooſt neceſſarye cauſe that we are ſo ofte commaũded in the mooſt ſacred & holy Byble to watch & praye. For yf we that profeſſe our ſelues to be ſouldiours of Chriſtes armi do ſeriouſly & wout faynynge ponder, weye & conſyther our ſtate & maner of lyuyng in this world, we ſhall ſhortly be occaſioned to confeſſe and graunte with the holy & pacient man Iob, that the lyfe of man is nothynge els than a very knyghthode or warrefare vpon the erth, full of miſery & trouble replete

Math.xxvi.
Mar.xiiii.
i.Pet.iiii.
Ephe.vi.

Iob.vii.

A chriſten man hathe many enemies in this worlde.

with lytle ioye & pleſure. To whom is it vnknowen what a great multitude of mortall ennemyes euery one hath i this worlde, that dothe profeſſe Chriſt aright? Among all other haue we not thre capitall & chefe aduerſaries, the dyuell, the worlde, & the fleſh, whiche ceaſe not dayly to aſſayle vs after the mooſt crafty & ſubtyle maner? Howe doth Satan ſpreade hys nettes in euery Forreſte & Parke, yͤ no dere maye eſcape his deuouryng teeth & rauenynge pawes? Howe many wayes ſeketh he to deſtroye, kyll and ſlay the innocēt ſhepe of Chriſt? Euen frō the begynnyng of yͤ worlde hath he exercyſed his tyrannical fury, & furious tyranny agaynſt mankid. Who hath at any tyme ben free, were he neuer ſo good & perfecte, frō his ſubtile & to much crafty aſſaultes? He is ſo bēt & feruētly addict to the deſtruccion of man, that ſo ſone as we are regenerate & borne a new

The deuell

Gen.iii.

in Chꝛiſt by ẏ holy Ghoſt, ⁊ ẏ mooſt bleſſed ⁊ honoꝛable Sacramente of Baptiſme, he ſtreyght falleth in hãd with vs, labouryng by one meanes oꝛ other vtterly to allure ⁊ entiſe vs from our pꝛofeſſion, as we may ſe in our ſauyour ⁊ LORDE Jeſus Chꝛiſt, whome after his Baptiſme Satan dyd not feare to aſſayle and to tẽpte vnto muche abſurditie and wickednes. Yf the ſonne of God were not free from his crafte, ſubtilite ⁊ gyle, howe ſhall we than miſerable creatures eſchewe his tyꝛanny, whiche are redy to faull at euery houre, excepte we watche and pꝛaye. Our ſtryfe is not, ſayth S. Paule, agaynſt bloud ⁊ fleſhe, but agaynſt rulers, againſt the powers, agaynſte the Loꝛdes of the woꝛld, I meane, the gouernours of ẏ darkenes of this woꝛld, agaynſt ſpiritual ſubtilities in heauẽly thĩges. Therfoꝛe ſayeth S. Peter: Be ye ſober and watche, foꝛ your aduer

Math.iiii.
Mar.i.
Luke.iiii.

Ephe.vi.

1.Pet.v.

ſary the dyuel goeth about lyke a roryng Lyon ſekynge whome he maye deuoure.

The worlde

Moreouer what an extreme enemy is the worlde to ſo many as profeſſe Chriſte? Howe many occaſions haue we throwe the entyſementes and vayne pleaſures therof to faull from the true godlynes? Howe doth it allure vs to the loue of tranſitory thynges? Howe doth it delyghte vs with the beholdyng of the vayne ſpectacles therof? Howe doth it drawe vs to the loue of mundane thynges, & to the vtter contempt of thynges celeſtiall and heauenly? Yea how almooſt doth it wynne vs altogyther on her ſyde? Whan the ſcripture notwithſtandyng ſayeth:

I. Joan. ii.

Loue not the world, nor thoſe thynges that are in the worlde. If ony man louethe the worlde, the loue of the father is not in hym. For all that is in the world, as the concupiſcence of the fleſſhe, &

the luſt of the eies, ⁊ the pryde of the lyfe, is not of the father, but it is of the world. And the world paſſeth awaye, ⁊ þ luſtes therof. But he that dothe the wyll of God, abydethe for euermore. S. James alſo ſayeth: O ye adulterers and adultereſſes, do ye not knowe that the frendeſhyp of þ world, is emnite with God? Who ſo euer therfore wyll be the freende of the world, he is be come an enemy of Gods.

iiij.

Jacob. iiii.

Furthermore what a cruell aduerſary is the fleſhe vnto a chriſten man? Howe doth it at all tymes luſt contrary to the ſpirite? Howe dothe it continually fyght with the heauēly mocions of the holy Ghoſt? Howe dothe it moue vs to the loue of oure ſelues, to pryde, vncleanneſſe, glotony, couetouſneſſe, wantonneſſe of lyuynge, vnmercifulneſſe, crudelite, ⁊ al that euer nought is? And thiſ enemy do we noryſſhe in oure owne breſtes.

The fleſhe

Gal. v.

ters. He is a domeſticall aduerſarye & one of houſhold as they vſe to ſay. He is euer at hande to do vs diſpleſures. He is neuer frō home, but alwayes with in the dores, ſo that we are in daunger of deſtruccion at euery hour, excepte we deligētly watch and take hede. Whyther ſo euer we turne vs our enemies mete with vs & ſo cruelly aſſayle vs, that excepte the grace of God aſſyſt vs valeauntlye, we are at euerye moment of an houre redy to be caſte into hell fyre. O the vnſpekable miſery of man in this mooſt miſerable worlde. Where are they nowe ẏ ſo lyue in al worldely ioye & pleaſure, that they take no thoughte for the cruell aſſaultes of theyr enemies? Where are theſe wicked Ydolaters, ſuperſticious Hypocrites abhominable blaſphemers of Gods mooſt bleſſed name, & brekers of ẏ Sabboth day, which ſettynge a ſyde al loue and feare of God, throw them

O the vnſpeakable miſerye of man/ wyth out the grace of god

Take hede o ye ſcorners of Gods worde

Jdolaters

thẽ ſelues headlong into al kynde of vngodlynes? Where are theſe diſhonorers of our mooſt excellẽt & mooſt redoubted kinge, & of the other publique magiſtrates, ſente by hym for the puniſhement of euell doers, but for the prayſe of them that do well. Where are the diſobediente to theyr parentes? Where are theſe menſlayers, which daily thyrſt inocẽt bloud, no leſſe then the thyrſtye herte pantynge for hette, deſyreth the lyuyſh ſprynges of waters? Wher are theſe abhominable adulterers, vncleane fornicatours, and ſtynckyng whoremongers, which contẽnyng ẏ bonde of honorable wedlocke, the lawe of ẏ vndefyled bed, & the chaſt lyuyng wᵗ theyr owne wyues, do dayely hunte after whores, defile virgins, pollute maried women, corrupte wydowes as I maye paſſe ouer much other deteſtable vncleannes, whiche it ſhameth not thẽ to perpetrate and do,

Rebellions.

Rom. xiii.
i. Pet. ii.

Bloude ſowpers.

Whoremõgers.

Heb. xiii.

O extreme obhominacion.

The vnſhamefaced whoredome ỹ is vſed now a dayes.

yea & that ſo boldely that this ſynne of fornicació is among many at this preſent recoũted no ſynne, but a naturall inclinacion, a token of loue, a puttyng awaye of emnite & diſcord. I thynke yf it be not redreſſed shortly, it wyl growe vp into ſuch freedõe & libertie, that it ſhalbe counted no ſynne at all, but rather a vertue, or at the leeſt a ſpurre & prouocació to vertue. O the abhominacion of the worlde. O intollerable wickednes: O vncleannes more deteſtable, then it maye any lenger be ſuffered. The great diſpleaſure, the fearce wrath, the extreme vengeaunce, the fearce and cruell plages of God hang ouer our heades, yf this to much deteſtable vyce be not ſhortely remoued frõ the boſides of Chriſtianite. Agayne, where are theiſe malicious Theues, which deſpiſyng laboure, lyue of the ſweate of other mennes faces, & of ỹ labour of other mennes handes, after

Beware ye abhominable whoremongers be tymes.

Theues.

ter an vniuſt and wronge maner? Wher are theſe falſe wytneſſes, whiche for very malyce or els for monye are redye to the vtter damnacion of theyr ſoules for to ſwere & gyue euidence agaynſte the innocentes and gylteles? Where are theſe Catarpillers & Extorcioners of the poore people, whiche do nothynge all yͤ whole daye but gape after brybes and pollynge fees, no leſſe than the hungrye Lyon doth after his pray? They deuour, my people, ſayeth GOD, as a pece of bread. Where are theſe rytch men, to whome God hath cōmytted the goodes of this worlde, which like inſaciable dogges hauynge neuer ynough, do continuallye hunte after the augmentacion of mūdane treaſures, as by ioynynge Lordeſhyp to Lordſhyp, Ferme to Ferme, lond to lond, paſture to paſture, houſe vnto houſe, beneſyce to beneſyce, College to Colledge, Prebende to Prebende,

Falſe wytneſſes.

Extorcioners.

Pſal. xiiii.

Rytch mē.

Of inſaciabl couetouſnes

Chauntry

The vnmer-cifulnes of ryche men now adayes

Heb. xiii. i. Pet. iiii.

Spiritual Rulers.

Antechriſtes

Papiſtes.

Captiues of Satan.

Chauntry to Chauntry, offyce to o fyce, promocion to promocion, yea promocion for a vauntage, as they ſaye? & yet are they vnmercyfull to yͤ poore people, deſpyſe the mayntay naunce of hoſpitalite, which yͤ holye ſcriptures cōmēd ſo highly in euery place, & do nothig leſſe then exercyſe thēſelues i yͤ workes of mercy. Wher are theſe ſpirituall rulers, which gy uyng them ſelues to volupteous lyuyng, neglecte to fede chriſtes flocke with Goddes mooſt bleſſed worde? Where are theſe Antechriſtes which laboure to ſuppreſſe Chriſtes mooſte ſwete & confortable Goſpell? Where are theſe Papiſtes, which deſyre the olde papiſticall & vngodly ſuperſtici on to reygne agayne amonge vs? Where are theſe captiues of Satan which wallowe & tūble thēſelues in the dung hylles of ſynne. To cōclud where are al theſe wycked parſōnes which tranſgreſſe Gods commaūde mentes, and ſo lyue as though ther were no God at all? O the vngodly & wicked faſhions of this worlde. O the countenaūce of the chriſten publique weale, not a litle deformed thorowe the pernicious maners of the falſe chriſtians. Thus ſe we what a nomber of mortal enemies reigneth euery where among vs, & yet is ther no man that lamēteth his ſynne, deteſteth his wickednes, bewaileth his miſery, deſyreth amendment, ſeketh for grace, prayeth for the fauoure of God, that thorowe the holy Ghoſte we maye be reſtored to our olde purite & cleannes? If the righteous mā ſhal ſcarcely be ſaued, where ſhal the vngodly & ſynner appeare? Who ſeeth not in howe miſerable a caſe we are? Who perceiueth not how great nede there is of amendemente? Who doth not ſe as it were i a thynge lyuyſhly paynted before his face, that excepte we amend ſhortly, & correct

Awake. awake.

No man regardeth amendemente of lyfe.

Prouer. xi. i. Pet. iiii.

our ſynfull maners, labourynge to be that in dede, which we profeſſe in worde, I meane, true chriſten men, god wyl ſurely powre out his fearce plages vpon vs, roote vs out of the earthe, & deſtroye vs for euermore. For as he is a bounteous Sauiou, ſo is he a righteous LORDE, as he is a gentle and tender father, ſo is he a righteous & fearce iudge, as he is a fauourer, ſo is he a deſtroyer, as he is vnfayned charitie, ſo is he conſumynge fyre, as he wyll ſaue, ſo wyll he cōdemne, verely to the good, is he a mercifull Sauiour, & to ẏ euell, a righteous & ſtreyghte iudge. If we therfore couyte to taſte of his gentlenes, rather then of his righteouſnes, let vs caſte awaye our olde ſynfull lyuynge, and amende our wycked conuerſacion, lyuyng worthy ẏ kyndenes of God, & as it becōmethe ſayntes. For although we haue rōne far aſtraye, lyke ſhepe ẏ haue wande

Note this well

God is both a ſauioure & Lorde.

1. Joan.iiii.
Deut.iiii
Heb.xiii.

Ephe.v.
Eſay.liii.

red farre from the true ſhepeharde, yet yf we returne to the ſhepeherde and curate of our ſoules with faythful repentaunce, & amend oure lyues he wyll ſurely for his mercyes ſake, haue pitie on vs, bleſſe vs, lyghte his countenaunce vpon vs, & graciouſly pardon oure iniquite. For he is not the LORDE that wyll be angrye for euermore. Yf he ꝑceyueth our amēment, he wyll not ſurely withdrawe his grace, but bounteouſlye geue it to vs. Woulde God therfore that whyle we haue tyme, we woulde no leſſe conſente to do good, then we haue i times paſt to do euel. What, if we haue ben darknes in tymes paſt, let vs not diſpaire, but rather ſtudy to become lyghte in the LORDE, & to walke as the chyldrē of lyght. Only let vs bende our ſelues toward goodnes, & God wyll ſurely be preſent wͭ vs. Satan wͭ all oure enemies ſhall no lenger againſte vs preuayle, but

viii.

i.Pet.ii.

Pſal.lxvi.

Gal.vi.

An exhortacion to repētaunce.

Ephe.v.

Set on hād and God wyll helpe

we ſhall triumphantly haue the victory ouer thē all. Be ye obedient to God, ſayth S. James, reſiſt ẏ deuel & he ſhall flye from you. Draw nigh to God, & he ſhal drawe nyghe vnto you. Make clene your handes O ye ſynners, & purify your hertes, O ye that are double minded. Be ye troubled, & mourne, and wepe, let youre laughyng be turned ito murnyng, & your ioye into ſorow. Shew your ſelues hūble in the ſyght of ẏ LORDE & he ſhall lyfte you vp.

Iacob.iiii.

O that we would followe ẏ godly counſell of this holy Apoſtle, & ſo redreſſe our wicked maners, ẏ the chriſten publique weale myght be reſtored to her olde amiable beauty & glorious pleaſaunce. Howe many wayes hathe God lefte here amonge vs, wher by we maye make him a mercifull father, & a gentle ſauyour vnto vs? As I maye leaue of to ſpeake of faſtynge & almes dede, what a goodly and

Wayes to obtayne Gods fauoure.

ly ⁊ godlye meane is true ⁊ chriſten ij.
prayer, for to obtayne the fauour of
God, ⁊ to prouoke his mooſt tender
mercy toward vs? Hath ony thyng
ĩ tymes paſt ſo greatly apeſed the de
uine wrath? did not ỹ holy fathers ĩ
times paſt ĩ al their troublous aduer
ſitie fly vnto Prayer, as vnto a holy
Anchore, or ſure Aſile, ⁊ ſtrong Bul
warke? Whom would it not delight
to talke with the Kinges grace, if he
were amytted therto? What a trea-
ſure than is it to talke with ỹ King
of Kynges ⁊ Lord of Lordes, in cõ
pariſon of whom all earthly creatu
res are more vile then the wormes?
This thyng cõmeth to paſſe by true
and chriſten prayer, For what other
thynge is prayer, than a familiar cõ
municaciõ w̃ God, wherin we maye
frely powre out the troubles of our
hertes, and declare all our matters
boldly to him, as the chylde doth vn
to his father, ⁊ obtayne at his hand

Of prayer.
Note well
The commẽ
dacion of
prayer.

A goodly ex
ample to mo
ue vnto pray
er

What pray
er is.

B all

all good thinges. Verely we are our owne enemies, yf we neglecte & deſpyſe this great commoditie & ſingular pleaſure? We can not excuſe our ſelfe by ygnorancy, in aſmuch as we haue plentie of prayers prepared for vs in the Englyſſhe tonge both in ẏ holy Byble, & in other godly treatyſes, which are now in this mooſt floryſſhyng Realme of England publyſhed vniuerſally vnto ẏ great glory of God, & ẏ exceadyng conſolacion of al true chriſten men, in ſo much ẏ as S. Paule ſayeth: If the Goſpell be yet hyd, it is hydde in them that peryſſh, in whom the God of this worlde hath blynded the ſenſes and wyttes of the vnfaythfull, that the lyght of the Goſpell of the glorye of Chriſte, which in the Image of God, ſhoulde not ſhyne vnto them. Thanckes be to God for this his incomparable benefyte gyuen vnto vs by his welbeloued & faythefull ſeruaunte Henry

Englonde is wythoute excuſe.

ii.Co.iiii.

oure mooſt redoubted Kynge That Lorde myghte alſo graunt that we abuſe not this his mooſt gẽtle gifte, but rather vſe it vnto the glorye of his name, yͭ edificaciõ of his church, and the conforte of our ſoules.

Nowe for aſmuch as ther is ſufficiẽcy of praiers prepared alredy & ſet forth by other, whom God myght alſo proſper in theyr mooſt godly affaires. I thought it a vayne thynge to encreaſe the nomber of thẽ, & to accumulate prayers vpon prayers, wherby werines rather then cherefulnes ſhoulde be brought to the Readers: I therfore coueting in this behalfe to worke ſome what yͭ myghte make vnto the auauncemente of Prayer, wherby the deuout Chriſtiãs might receyue knoweledge, & be the better inſtructed in the true maner of praienge, haue nowe of late compyled a worke entiteled, A pathwaye vnto Prayer, I was the gladder to take

A pathway vnto prayer

The cauſe of making this worke

Marke well

To praye a-ryghte is a thĩg of greate difficulte

it in hande, becauſe no man hath as yet perfectly entreated of this matter neyther in the Greke, Latin, nor Englyſhe tonge, that euer I coulde ſe. What dothe it auayle or profyt a man, beyng of a debyle & weake nature to haue a Pomegranate or ony other thyng that cõforteth nature, reſtoreth ſtrẽgth & bringeth agayne the perfeccion of health, yf he knoweth not the vſe of it & wherfore he ſerueth. Verely euen ſo of prayer. If ther be neuer ſo many prayers prepared for mẽ, if they knowe not the vſe of thẽ, nor wherfore they ſerue, nor yet after what maner they ſhoulde be exercyſed, what profytte receyue they of thẽ? It is but an eaſy thyng to praye, but to pray aryght & accordyng to the wyll of God, is a thyng of great difficulte & muche laboure. we thynke it an hard thing to ſpeke vnto a terreſtiall Prince wͭ wordes cõuenient, apte & decent, & is it but a tria trifle to ſpeake to the mooſt hyghe Prynce, in whoſe ſyght the mooſt eloquent is very barbarous, and the mooſt holye, prophane? I haue therfore in this my treatyſe folowynge declared what prayer is, wherfore it ſerueth, & vnto what ende we ſhulde vſe it. I haue alſo declared of what vertue & ſtrength the true & chriſtẽ prayer is, & howe we ſhulde prepare our ſelues to prayer, that we maye praye aryght, & accordyng to Gods pleaſure. And for aſmuche as ſome men are of ſo ſcrupulous, I had almooſt ſayd, ſuperſticious cõſcience, ẏ they thynke no prayer to be herde, but that onely whych is prayed in ẏ chyrch or ſome other ſacred place, as they call it, I haue declared both by Scriptures & auncient Doctours, in what place it is lawfull to praye. Agayne I haue declared after what manner men ſhulde pray, that God maye accepte theyr prayer, and for

The contentes of this Boke.

Prayer ſignifieth peticion and thankes gyuyng

Coloſ.iij

what thynges they ſhulde pray, yea & at what tyme. And for aſmuch as this word Prayer doth contayne in it not only Peticion, but alſo thankes gyuyng for the benefite that is receaued, therfore haue I alſo declared my mynde concernyng gyuyng of thanckes to God the father thorow Jeſus Chriſt. All theſe thynges haue I done in this lytle worke accordynge to the true vayne of yͤ holy ſcriptures & the iudgment of the beſt lerned Doctors, ſekyng in thys my labour onely the glory of God, & the profit of his holy congregacion. Whych thyng if it ſhall maye come to paſſe, I ſhall not only not repent me, but verye muche reioyce in the Lord of thys my trauayle, and ſhall hereby be encouraged after this, to take in hande other argumentes of no leſſe vtilite and profytte.

Now gentyl and prudent Lady, diſdayne not to take this lytle gift, whyche which your Baſille doth with moſte gentle herte offer vnto you as a teſtimonye of his obſequious wyll toward your good Ladiſhip. I doubt not but that as you your ſelfe ſhall fynde much pleaſure & profyte by yͤ readynge of it, ſo ſhall all the reders of the ſame obtayne ſo muche godly fruyte & chriſtian knowledge by it, yͭ they ſhall render herty & immortall thankes to God, that ſuche a worke cōmeth forth dedicated to your Ladyſhyppes name. I agayn on my behalfe ſhall mooſt inſtantly deſyre almyghty God to aſſyſt you at all tymes with his holy Spirite in yͤ readynge not only of this my letle treatiſe, but alſo of al other workes that make to the glory of God & yͤ helthe of your ſoule, & chefely in readyng yͤ mooſt cōfortable Goſpel of his derely beloued ſonne Jeſus Chriſte oure LORDE & omniſufficient Sauyour (wherin the whole ſtudye & pleaſure of a true Chriſtian ought principally to be) ẏ you hauynge youre whole meditaciõ in ẏ lawe of ẏ LORD both day & nyght, may fĩd ſuch ſwetenes & pleſure ĩ this mooſt delectable word that you wantynge at this preſent the company of a corporal huſband, maye be maryed to the mooſt gloryous & beatiful Kynge Jeſus Chriſt Gods owne ſonne in youre ſoule by fayth in this worlde, & after the departure from this vale of miſery to lyue with him preſentlye in the fulneſſe of perfect ioye, worldes wythout ende. AMEN.

¶ The grace of our LORDE Jeſus
Chriſt be with your good La-
dyſhyppe, and with all
your houſhold.
So be it.

❦

The pathewaye vnto Prayer.

¶ What prayer is

¶ The fyrſte Chapter.

The diffiniciõ of prayer.

Prayer after the cõmõ diffinicion of ye Doctors, is a lyftynge vp of a pure mynde to God, wherein we aſke ſomewhat of hym.

This diffiniciõ of prayer ſemeth vnto me ſo godly & in euery parte agreable to the holye ſcriptures that I thyncke it my bounden dutye to ſearch out euery word of it in order & to cõpare it wyth the mooſt ſacred Scriptures, & the ſayenges of the auncient Doctors.

Fyrſt it teacheth vs that prayer is a lyftynge vppe of a pure mynde. Note fyrſt of all that he ſayeth, a lyf an impediment to them in theyr holy meditacions, & ſo to be free from all externall & mundane thynges ẏ theyr prayer in dede maye be a very lyftige vp, according to the begynnyng of our diffinicion.

¶ The ſecond Chapter.

Menne muſt be in quiet/ whan they entende to praye, and ſolytarye.

AND that this thynge maye the more conueniently be brought to paſſe, it ſhalbe expedient for ſuch as intende to exercyſe prayer to repoſe them ſelues and to ſette theyr hertes quiete from all the troubles of the worlde, yea & to ſubduce & conuaye thē ſelues from the cōpany of the worldlye people into ſome ſecrete & ſolitarye place for the time of theyr prayer, that they maye the more frely gyue theyr mindes to deuout & holy meditacion, as the maner of many holy men was in times paſte. Examples haue we of dyuers in the holye Scripture, which vſed this trade. The goſpel ſheweth how

Christ was wont many tymes wha̅ he wolde praye to go into the feldes and there beyng alone vpon a mou̅tayne, vtterly ſecluded fro̅ all other company, to perſeuer ⁊ continue in the prayer of God al ẏ whole night. Ageyn a lytle before hys paſſion we read that he entendyng to praye vnto his celeſtiall father, forſoke the co̅pany of other, yea and althoughe he toke wyth hym only thre of his diſciples at that inſtant, Peter, Iohn̄, ⁊ James, yet notwythſtondyng wha̅ he was in the mou̅t of Oliuete, ẏ accuſtomed place of hys prayenge, he went awaye from the̅ alſo aboute a ſtones caſt, ⁊ he kneling downe, praied ſo hartely ⁊ ſo long to God his father, that for very anguyſh, payne ⁊ ſorow, ẏ ſweate of hys mooſt blyſſed body was eue̅ as ẏ droppes of bloud ronnynge downe vpon the earthe.

Luke.vi.
Christ prayd in the feldes
Mat.xxvi.

Peter alſo beyng in the houſe of Simon the Ta̅ner, went vp into ẏ vpper

Act.x.
Peter prayd aboue in a ta̅nershouſe

per parte of the houſe to praye, that he myght not be troubled wᵗ ỹ other cõpany. Helyſeus alſo, whã he ſhuld pray to God for a certayns chylde ỹ was deade, went alone into the chãber, where the chylde laye, & ſperred the dore & ſo prayed. Agayne Sara the doughter of Raguell, deſyrynge to be delyuered from the impropery & imbraydynge, as it would appere, of a certayne default, wherwith one of her fathers hãdmaydens dyd imbrayd & caſte her in the teth, forſoke all cõpany, & went ſtreyght into an vpper chãber of her houſe, & ther beyng alone, dyd nether eate nor drike by ỹ ſpace of thre dayes & thre nyghtes, but continued in prayer, & beſeched God euen wᵗ teares ỹ he would delyuer her from this imbraydynge & rebuke. Judith ĩ lyke maner, whã ſhe ſhould put herſelfe in ioperdy for the helth of her people, went fyrſt in to her Oratory & ſecrete place, wher ſhe

iiii. Re iiii.
Helyſeus prayde in a chamber

Tob. iii

Sara prayed in the vpper chamber of her fathers houſe.

Joan. x. xiii
Judith, prayde in her Oratory

he was wonte to praye, & ſo deſyred x vſ. the helpe of God. At certayne other tymes alſo before ſhe ſlewe. Holofernus, ſhe went forth i the night time for to praye quietly by herſelfe.

Quene Heſter alſo puttinge of her Pryncelike garmentes, prayed for her people to God ſecretely i her chãber. Agayne Daniel, when certayne Dukes & Earles for the hatred and euell wyll that they bare vnto him, had cauſed kynge Darius to make an Acte that who ſoeuer aſketh any Peticion of theyr God, yea or of ony man but of the Kynge alone for the ſpace of thyrtye dayes, he ſhoulde be caſt into the denne of Lyons, ceaſed not to praye for al ȳ Acte of ȳ Kyng, but ſtyll as he was wont to do, praied boldely to his Lorde God, beynge in his chãber ſecretely by himſelfe alone. Thus ſe we that both Chriſte & other holye men alſo, ſought euermore an occaſion to be quiet & ſollitary

Heſt. xiiii.
Heſter praid ſecretly in her chamber
Dan. vi.

Daniel praide ſecretly to God in hys chãber/ ȳ kynges commaũdemente not wythſtõdige tary, that they myght the more frely talke with God in theyr prayer, & ſo came it to paſſe that theyr prayer was vnfaynedly a lyftynge vp.

¶ The thyrde Chapter.

Pſal.cxl.

Prayer compared to a perfume.

IT is not without a cauſe yͤ Prayer in the holy ſcripture is compared to a ſweate perfume, whoſe nature is alwaye, yf it be once incēſed or ſet on fyre, to lyft vp it ſelfe & ſtil to go vpward ſo lōg as it laſteth In lyke maner the true & chriſten prayer ought to lyfte vp it ſelfe with deuyne cōtemplacion, & ſtyll to go vp ſo longe as it laſteth with the meditacion of celeſtiall thinges, & not to crepe vpon the grounde with vaine thoughtes & worldly ymaginaciōs. For ſo is that prayer no lyftyng vp of mynde or of him that prayeth, vnto heauen, but rather a thruſtynge downe to hell, yea & worketh ſynne & damnacion to hym that prayethe as the Pſalmographe ſayeth: Oratio

Pſal.cviii.

eius fiat in peccatum. Yf you be ryſen agayne with Chriſt, ſayth S. Paule ſeake for thoſe thynges ẏ are aboue, wher Chriſt is ſyttyng on the right hand of God. Set your myndes vpō the thynges aboue & not vpon ẏ thynges of the earthe. For you are dead, & your lyfe is hyd with Chriſt in God. Whē ſo euer Chriſt our lyfe ſhall appeare, than ſhall we alſo appeare wyth hym in glory. So that not only prayer, but alſo the whole lyfe of a chriſten man ought to be a lyftyng vp, that is to ſaye, a feruēt deſyre & diligent ſekyng of ſupernat & heauenly thinges. But let vs procede with our diffinicion. Hytherto haue we heard that Prayer is a lyftyng vppe. Wherof I praye you? of handes or eyes. Nay verely, but of a pure mynde. For as touchyng the lyftyng vp of handes & eyes, it may alſo be vſed ſo wel of Hypocrites as of true Chriſtians, Therfore ſayth

cviij.

Coloſ.iii.

The whole lyfe of a chriſten man ought to be a feruēt deſyre & diligent ſeakyng of heauenlye thynges

Hom.lxxix.

C Chry-

Chryſoſtome, though thou doeſt not bow thy knees, nor knocke thy breſt nor ſtrecthe oute thy handes vnto heauen, yet yf thou onlye ſhewe forth a feruente mynde, thou ſhalte make a perfecte prayer. Not withſtandyng yf ſuche thinges be done ī time of prayer procedyng from ŷ feruent & inward affeccion of ŷ ſpirite, they are not to be diſcōmended. For Dauid ſayth, I haue lyfted vp myne eyes vnto the, which dwelleſt in heauē. And S. Paule ſayth, I wyll ŷ men pray in euery place, liftynge vp pure handes, wout wrath & contencion. We read alſo ŷ Chriſte vſed to knele when he prayed. And the hūble and poore Publicane knocked his breſte when he prayed, ſayenge: O God be thou merciful to me a ſynner. Therfore as touchyng ŷ external geſture & outward behauour, as ŷ lyftynge vp of hādes or eyes, the knelynge or knockynge on the breſt, in as muche as

Note of externall geſtures in prayer

Pſa. cxxii

i. Tim. ii.

Luke. xxii.

Luke. xviii

as they are meanes indifferẽt thinges, they are to be lefte to the iudgement of deuout & well diſpoſed people, eyther to be done or to be left vndone, as theyr mindes ſhal ſerue thẽ. And for as muche as they pertayne nothyng to oure matter, I wyll let thẽ paſſe & go forth wͭ our diffinitiõ.

¶ The fourth Chapter.

PRayer, ſay the holy Doctors, is a lyftynge vp of a pure mynde. Theſe wordes are not to be gone ouer wyth a lyghte foote, as they vſe to ſaye, but depely to be weyed, & ſeriouſly to be pondered. For in them doth cõſiſt in a maner the whole efficacy, vertue, ſtrength, power & pith of prayer. Fyrſt we ſhall note yͭ prayer is not the worke of yͤ mouth, but of the mynde, yea & that not of a corrupte, fleſhly, malicious & ſynneful, but of a pure immaculate, clene, vnſpotted, faythful & charitable mynd. But I wyll fyrſt ſhewe by the ſcriptures & holy fathers, yͭ prayer is the

Prayer is yͤ worde of the mynd.

worcke of the mynde accordynge to oure diffinicion, & afterwarde ſomewhat declare of ẏ purite of ẏ mynd.

Exo xiiii.

Moſes only prayde in his mynd & was hearde,

¶That prayer is the worcke of the mynde, it is manifeſt by diuers places of holy ſcripture. For whā Moſes at the commaundement of God, led ẏ people of Iſrael out of Egipt, & Pharao wyth his cruel army folowed, purpoſyng vnmercyfully to ſlaye thē, he beyng in great thought & care how he myght ſafely cōduyte the Iſraelites, & yet ſtyll truſtynge & hauyng his whole affiaunce repoſed in theyr Lorde God, prayed nothyng at al wyth his mouth, but only vttered his cauſe ſecretely in his herte vnto God, and he was heard. For the Lorde God ſayd vnto him: What cryeſt ẏ vnto me: His crieng was not the voyce of ẏ mouthe, but the affeccion of the herte. He cryed ẇ a pure mynde to God, & therfore was he hearde, though the mouthe kepte ſylence. In lyke manner Anne the wyfe of Helcana, whan ſhe had ben long barren & wͭout frute prayed God, that he woulde take awaye from her the opprobry & ſhame, and gyue her chyldrē, which thing ſhe obtayned. And yet ſayth the ſcripture ſhe ſpake in her herte. Her lyppes only moued, but her voyce was hearde nothyng at all. Mary Magdalene alſo prayed, not wythe her lyppes & mouthe, whan ſhe waſhed Chriſtes feete wͭ the teares of her eyes, & wyped thē wͭ the heere of her head, kyſſyng & annoyntyng thē full tēderly in the houſe of Symon the Phariſe ſhe onely lamented in her harte her ſynfull lyuyng & diſſolute conuerſacion, deſyryng in her mynde to haue remiſſion of her ſynnes, & ſhe hearde this ſwete voyce of Chriſt. Her ſynnes are forgiuē her, bicauſe ſhe hath loued much. Yea & immediatly after Chriſt ſayd to her. Thy fayth hathe

1. Reg. 1

Anne prayde in her herte/ her lyppes only moued/ but her voyce was not hearde.

Luke. vii.

Mary magdalen wͭ teares but ſpake nothing

Joan.iiii.

ſaued the, go thy way i peace. Chriſt alſo the ſelfe trueth & wiſdom of his father ſayd to the woman of Samaria, when they talkedde togyther of worſhyppyng God. Woman, beleue me, the hour commeth, when nether in this mountayne, nor yet at Jeruſalem, ye ſhal worſhyp the father. Ye worſhyp that ye know not, we worſhyp that we knowe. For helth is of the Jewes. But the houre cometh & nowe it is, whan the true worſhyppers ſhall worſhyp the father in ſpirite & trueth. For the father ſekethe ſuch ẏ ſhulde worſhyp him. God is a ſpirite, and they that worſhyp hym. muſt worſhyp hĩ in ſpirite & trueth.

God muſte be worſhypped in ſpirit & truthe.

Joan.xiiii.
Titus.i.

Here chriſt, which is ẏ very trueth & can not lye, ſheweth vs two notable thynges. One that God his father is a ſpirite, another, that as he is a ſpirite, ſo wyll he be worſhypped in the ſpirite, who perceaueth not thꝭ that it is the Spirite, the harte, the

Note.

mynde. I meane the inward & ſpirituall man, that muſt worſhyp god. It is a common ſayeng among vs, lyke wyll to lyke. And euery one deſyreth ſuch as he is hīſelfe. Truethe it is. Now is God a ſpirite, therfore requireth he a ſpirituall manner of worſhyppyng, which doubtleſſe procedeth from the harte, & not frō the ſtētoreous voyce of the mouth. The pure effeccion of the harte, & not the whyſperyng noyſe of ẏ lyppes dothe God require. God which is the ſearcher of the harte, ſeaketh to be worſhypped in the harte, as he ſayth by Salomon, ſonne giue me thy herte. Pro.xxiii.
Moreouer S. Paule ſayth, God is Rom.i.
my witnes, whom I worſhyp in my ſpirite. In my ſpirite, ſaythe he, and not in the vnfruytefull bablynge of my lyppes. Agayne, ſpeake amonge your ſelues in Pſalmes, Hymnes & Ephe.v.
ſpirituall ſonges, ſyngyng and makyng melody in youre hartes to the

All that proceadethe not frõ the herte is vayne & vnfrutefull

Math.xv.

Lorde. Lo ſtyll he maketh mencion of the harte, wyllynge ÿ all prayſes, ſonges & melody be done in our hartes to ÿ Lorde our God. As though he ſhoulde ſaye, all that euer is done wtoute the harte, is vayne, vnfrutefull, yea & playne abhominacion before God, rather workyng dãnacion then ſaluacion to the doers of it, as Chriſt ſaythe: This people honoure me wt theyr lyppes, but theyr harte is farre from me. Verely they worſhyp me in vayne. Thus ſe we proued by the ſcripture, that Prayer is the worke of the harte, of the ſpirite of the mynde, and not of mouth and lyppes But lette vs heare what the Doctors ſaye to this matter.

¶ The fyfthe Chapter.

In oratiõ: Dom. Ad transilmund. Lib.ii.

God is not ÿ hearer of the voyce but of

SAynt Cypriane ÿ bliſſed martyre ſayth, which Fulgentius alſo recyteth, that God is not the herer of the voyce, but of the herte, neyther is he to be admonyſſhed wt exclamacions ⁊ our cryes, whiche ſeeth the thoughtes, as the LORDE proueth ⁊ ſayth, what do ye thinke wickednes in youre hertes? ⁊ in another place, All congregacions ſhall know, that I am the ſearcher of the raynes and harte, that is to ſaye, of the inward parte. Alſo S. Ambroſe ſayeth, take hede that thou doſte not bable out raſſhely the myſteries of the Crede, or of the LORDES prayer. Doſte thou not knowe, howe greuous a thynge it is to heape vppe ſynne in Prayer, where thou truſteſte to haue remedy? Certes ỹ LORDE taught by the Prophet ỹ this is a greuous curſſe, ſayeng: His praier is becõe euẽ very ſynne. Excepte peraduenture thou recoũteſt it but a tryfle to miſtruſt. It is ſurely a great incredulite and vnfaythfulnes to thynke thus of ỹ power of God, ỹ thou canſte not be heard, excepte thou cryeſt oute. Let thy worke crye, let thy fayth cry, let

the harte/ ſayth ſaynct Cyprian.

Libro de Cain et Abel, cap. ix.

Pſa. cviii.

Mark this well.

thy mynde cry, let thy paſſions and ſuffrynges cry, let thy bloud, as the bloud of holy Abel cry, wherof God ſayd to Caym, the voyce of thy brothers bloud cry vnto me. For he heareth in ſecret, whiche maketh cleane in ſecret. We can not heare a mã except he ſpeakethe vnto vs, but vnto God, not wordes but thoughtes do ſpeake. Agayne, S. Gregory ſayth vndoubtedly true prayer conſiſteth not in the voyce of the mouthe, but in the thoughtes of the harte. For, our wordes do not make the voyces the more pyththy and valeaunte to come vnto the mooſt ſecret eares of God, but our deſyre and affeccions. Therfore ſayth the Lord in the goſpell: Enter into thy cloſet & ſpeare thy dore. He ſpeareth ỹ dore, & prayeth in his cloſet, whiche holdeth hys peace wᵗ his mouth, & powrethe out the affecciõ of his mynde in ỹ ſyght of God aboue. Moreouer S. Auſtẽ
ſayth

Gen. iiii.
Unto God not wordes but thoughtes ſpeake ſayth S. Ambroſe.

Moral. lib. xxii. cap. xviii.
True prayer conſiſtethe not in the voyce of the mouthe/ but in ỹ thoughtes of the harte/ ſayth S. Gregory
Mat. vi.

Note.

Li. de mag. i.

ſaythe: Thou knoweſt, I am ſure, ỹ it is commaunded vs for none other thyng that we ſhoulde praye in our cloſettes beyng ſpeared (wherby the ſecrete partes of the mynde are ſignifyed) but that God ſeaketh not to be monyſhed or taught by our ſpeakynge of that thynge, whych we couyt that he ſhoulde gyue vs. For he that ſpeaketh, gyueth outwardly a ſygne or token of his wyl by ſome articulate, playne and euident ſound. But God is both to be ſought & to be prayed vnto, euen in the very ſecrete places of a reaſonable ſoule, which is called the inwarde mā. For he wylleth that theſe be his Tēples. Wherfore we nede no ſpeakyng whē we praye, that is to ſaye, no wordes that ſhall make any ſounde, excepte peraduenture as ỹ preſtes do, for to vtter theyr mynde, not ỹ God, but that man ſhould heare thē, & wythe a certayne conſent be drawen to cō-

God muſte be ſoughte & prayde vnto in ỹ very ſecrete partes of a reſonable ſoule ſayth S. Auſten.

tem-

In Epiſt ad Ephe.

cẽplacion by remẽbryng them. Here-
to agreeth the ſayẽg of S. Jerome:
we ought, ſayth he, to ſyng, to make
melody, & to prayſe the Lord rather
in mynde then in voyce. And this is
it that is ſayde, ſyngyng & makyng
melody to the Lord in your hartes.

Ephe v.
A good leſſõ for our muſitions and Chaunters

Let yong men heare theſe thynges,
yea let them heare, whoſe offyce it is
to ſyng in yͤ Chyrch, that they muſt

S. Hierome teacheth our muſicions a newe maner of ſyngynge

ſyng to God not in the voyce but in
the harte, neither muſt theyr throte
& chawes be annoynted after yͤ man-
ner of Gameplayers wͭ ſwete oynt-
mentes, that in the chyrch ſyngyng
more fytte for game places ſhoulde
be hearde, but in feare, in worcke, in
knowledge of the ſcriptures oughte
they to ſyng vnto the Lorde. Origẽ

Ad Roma. Lib. ii. cap. viii.

alſo ſaythe, God in prayer doth not
ſo much weye & ponder our wordes,
as he doth the harte and the mynde.
For he it is, which ſearcheth the her-
tes and the raynes.

Although I could reherſe many mo notable ſayẽges of theſe & other Doctors, whiche proue manifeſtly ẏ prayer is not ẏ worke of the mouthe but of the herte, not of ẏ voyce, but of ẏ thoght, not of the lyppes but of the mynde, yet theſe at this preſent maye ſeme abundantly to ſatiſfye. Nether do I recyte the teſtimonies of ẏ olde fathers to confirme & make our matter the more ſtrong, which alredy is ſufficiently eſtablyſhed by the holy Scriptures, neyther nede they the confyrmacion of any mannes doctrine, whiche of them ſelues ought to be beleued without heſitacion or doubtynge of the faythfull, in aſmuch as they be the Oracles & infallible ſpeches of god, in whom al neceſſary trueth for our ſaluaciō is cōprehended, & without the authorite wherof all that euer is taught or writtē, be but mere fantaſies & humayne inuencions: but I haue called

Pſa.vii.
Sap.i.
Apo.i.
Iere.xvii.

The holy ſcriptures ſuffice for our ſaluaciō withoute ony mannes doctrine.

The cauſe of reherſynge ẏ Doctors in this Boke.

led the holye catholyke Doctors to witnes, becauſe they teach the ſame thyng that the ſcriptures doth, ⁊ to ſtoppe the mouthes of certayne wicked ⁊ ignorãt perſons, which thinke no trueth to be trueth except by mãnes authorite it be eſtablyſhed, and that men ſeyng ⁊ hearing the iudgement of ſuch as are learned, ſhoulde be the more redy to caſt awaye theyr Hypocriſy ⁊ accōmodate thẽ ſelues to the true manner of worſhyppyng and prayeng to our Lorde God.

¶ The ſyxte Chapter.

VWell of theſe thynges thã here to fore rehearſed, is it eaſye to lerne that ſuche as wyll pray to god wyth the frute, muſt praye in harte, in ſpirite, in mynde, in thought, in affeccion, in the ſoule, in the inwarde man, or els the noyſe of the mouth, ỹ mumbling of the lyppes, the roring of the throte, the ſhakyng of ỹ head, the knockynge on the breſt, the knelyng ynge on the ground, & what ſoeuer canne be reherſed more is vayne, vnfruytful, & nothyng to ẏ purpoſe, rather bryngynge damnacion then ſaluaciō, as we haue heard heretofore.

What is than to be thoughte of ſuch perſonnes, which whā they are in the tēple or els where, neuer leue bablynge, theyr myndes beynge vtterly drawen from theyr prayers, & altogyther ſet vpon tranſitory and worldely thynges? Some ſtreatche out theyr prayers into an innumerable nōber of leaues, thynkynge ſo to do God an hygh ſacrifyce. Some alſo vpon theyr bedes taly vp, I cā not tel howe many Lady Pſalters, beynge perſwaded ẏ by that menes they ſhall ſe our Lady corporally before they dye, and that whā they are once dead, our Lady & all the .xi. M virgins wᵗ other saintes mo, whoſe nomber is infinyte, ſhall mete wyth thē, euery one hauyng in theyr han

Agaynſt the vayne bablers & ſuperſticious worſhyppers of ſayncte[s]

des a brennynge taper of waxe, & ſo receyue thē into glory, puttyng vpon theyr heades a crowne of golde garnyſhed. I can not tell you, wͭ howe many red Roſes. Some agayn worſhyp dayly a great nomber of ſayntes euery one hauyng to theyr parte an hundred Pater noſters, with as many Aues, beſydes yͤ Credes, and that for diuers cauſes. Theſe thynges be more openly knowen than yͤ they nede here to be reherſed, except we be ſo blynde that we wyll ſe nothyng, and ſo ignorant that we wyl nothyng knowe. I feare greatly vnleſſe that may iuſtly be ſpokē of ſuch vayne bablers, whiche is ſpoken by
Eſa.xxix. yͤ Prophet Eſay, & reherſed of oure
Math.xv. ſauiour Ieſus Chriſt in the Goſpell of Mathewe: This people, ſayth he honoreth me with theyr lyppes, but theyr harte is far from me. Verely they worſhyppe me in vayne. Yea I feare vnleſſe that they thorow ſuch

vnfayth

nfaythfull bablyng do acumulate heape vp to them ſelues the greater dãnacion, as Chriſt wytneſſeth n the Goſpell. Wo be to you Scribes & Phariſes Hypocrites, ſayethe Chriſt, which eate the houſes of wydowes, yea and ẏ vnder the pretext of longe Prayer. For this ſhall ye be punyſhed ẏ more greuouſly Agayn he ſayeth: Beware of the Scribes, whiche haue a pleaſure to walke in longe roobes, & loue to be ſaluted in the Markettes, & to haue the chefe preeminence in the Synagoges, and the hygh ſeates at feaſtes, which deuour ẏ houſes of wydowes faynyng outewardely longe Prayers. They ſhall receyue the greater damnaciõ, If we ſhall at the daye of iudgemẽt render an accountes of euerye ydle worde ẏ we ſpeake, as the holy ſcripture teſtifyeth, what is then to be thought of thoſe wordes, whiche we vnfruitfully waſte, whẽ we pretend

Mat.xxiii.

Luke.xx

Mat.xii.
An accoũtes of euery idle worde.

outwardly to pray, & yet inwardly haue our mindes entāgled wt ÿ care of worldly thinges or els entiſed frō the affecciō of prayer with vayne cogitacions of thynges carnall. It is to be ſered vnleſſe we incurre & run into greater damnacion, then they whiche praye nothyng at all. For is ſuche prayer any other thynge than playne mockyng of God? Oure external pretext is as though we prayed and deſyred to haue our prayers heard of god, but in dede our maner of prayeng is nothyng els (I ſpeke of the vnfrutefull bablers) but only a deſyryng of GOD that he ſhould heare vs & our prayers nothyng at all, ſeyng we our ſelues do not heare them, nor yet mynde them in oure hartes, yea we deſyre hym ÿ he wyll take vengeaunce on vs for our mockyng & ydle bablyng. And this is it that S. Ambroſe ſayth, take hede ÿ thou doſte not bable oute raſhly the myſte-

Prayer wt-oute the affeccion of ÿ herte / is a playne mockyng of god

Libri.de caim et Abell.cap. ix.

myſteries of the Crede & of the Lordes prayer. Doſte thou not knowe
howe greuous a thyng it is in prayer for to heap vp ſynne, where thou
truſteſt to haue remedye? Certes yͤ
LORDE taught by yͤ Prophet, that it
is a greuous curſſe, ſayẽg: His prayer is become to hym euen very ſyn. Pſal.cviii
S. Gregory alſo ſaith. *Simulata ſanctitas
eſt duplex iniquitas.* Fayned holynes is
double iniquite. To praye nothyng
at al is iniquite & playne ſynne, but Note A godly leſſon for them yͤ ſhall praye
to pretende outwardly an holy maner of prayeng and yet not praye in
dede in our hertes, is double iniquite, & encreaſeth muche dãnaciõ vnto
vs, as we haue hearde heretofore, in Homel.xii De mul. canan
aſmuche as we are diſſemblers both
before God & man. But let vs heare
what S. John Chriſoſtome ſayeth:
Many cõmynge into the chyrch do
extende & ſtreytch out theyr prayer
vnto a thouſand verſes, as though
the multitude of wordes were nede

The multitude of wordes/is not neceſſary in prayer

Chriſoſtome agenſt the wyckyd maner of prayng nowe a dayes.

ful vnto God as vnto one that doth not knowe what yͧ areſt, whiche knoweth the matter, before thou thynkeſt. For they thē ſelues alſo do not knowe what they ſaye. Theyr lyppes are moued only, but theyr mīde is without fruyte, & therfore are the eares of God deafe. Thou heareſte not thine owne prayer, & wylt thou that yͤ Lorde ſhould heare thy prayer? I haue bowed, yͧ ſayſt, my knees. Thou haſt bowed in dede thy knees wythin, but thy mynde wādreth abroad. Thy body is within, but thy thought is without. Thy mouth in dede ſpake, but thy mynd dyd thike vpon vſuries. It dyd count the reuenewes of thy poſſeſſions. It dyd behold the deſcripcions & balowynges of houſes. It remēbred the wordes of thy frendes. It loked vpon yͤ negligences of thy ſeruauntes. It laughed at the pleaſaunt ieſtyng of the Pharaſites. It conſydered the beaulty of women. Therfore know that theſe thinges are done. Follow thou beynge a man the womã of Canane, whiche very diligently and wͭ hygh wiſdome prayed vnto ŷ Lorde & therfore deſerued to obtayne her requeſtes. But thou wylte ſaye per aduẽture, I haue no doughter, whiche is replete with the dyuell, but ŷ haſt a ſoule, whiche is ſtuffed full of ſynne. Agayne he ſayth, If whan ŷ bodye lyghethe proſtrate vpon the grounde, & the mouth bableth vaynly, the mynde goeth about the houſe and market, how maye ſuch one ſay that he hath prayed in the ſyght of God? For he prayeth in the ſyght of GOD, which gathereth altogyther his mynde quietly, & hath nothyng to do wͭ the worlde, & lyfteth vp him ſelfe euen vnto heauen, and putteth out of his mynd all humayn thoughtes. For he ŷ prayeth, muſt ſo pray, that he ſettethe his myndeat quiet

Math.xv.

Homil. lxxix
De oratione

Who prayethe in the ſyght of god

from worldly thynges, & calleth on God with a ſorowfull and contryte herte. Neyther maye he vſe many wordes, nor draw out his prayer on a great length, but ſpeake fewe wordes, yea & thoſe ſymple, playne and homely. For not in the multitude of wordes, but in yͤ quyckenes of mynd doth the whole matter conſyſt, that we ſhould be heard. Ibidem. Once agayne he ſaith: In prayer ther is not ſo much nede of the voyce as of the thought, nor of the ſtretchynge out of yͤ hādes as of the intencion of the mynde.

Thus ſe we alſo proued by yͤ Doctors, that it is the mynde, wher wͭ a Chriſten man muſt pray. The mūblinge ouer multitude of prayers, yͤ cryenge out of the voyce, yͤ yellynge of the throte, the lyftynge vp of the handes, the knockynge of the breſt, the ſhakyng of the head, the knelyng on the knees, & whatſoeuer can be inuēted or reherſed beſydes theſe thin ges are in vayne, if the mynd be not preſent in the tyme of prayer. I wyl praye in ſpirite, ſayth Paule, and I wyll praye alſo in mynde. I wyll ſynge in Spirite, and I wyll ſynge alſo in mynd. Therfore that it may be prayed aright, let euery mã ſaye, farewel to al humayne affayres and worldly matters. and ſo quietly repoſe hymſelf, whyle he prayeth, that accordyng to our diffiniciõ, his prayer in very dede may be a lyftyng vp of the mynde.

i. Cor. xiiii.

¶ The ſeuenth Chapter.

But ſome man wyll ſaye peraduẽture, is it ynough, if I praye wyth my mynde, the herte beyng remoued from mundane affayres and worldly buſineſſes? I anſwere: Our diffinicion teacheth vs not onely to pray wyth the mynde, but alſo with a pure mynde. For prayer is the lyftyng vp of a pure mynd. So ſe we ỹ it is not inough to pray wᵗ ỹ mynd,

Pray wᵗ a pure mynd

excepte it be pure. It wyll be obiected, than ſhall we neuer praye.

Pro.xx. 6, Joan.i.

For who can ſay, my herte is cleane and I am pure from ſynne? I aunſwere: If ye ſaye, we haue no ſynne, we deceyue our ſelues, & the trueth is not in vs. But yf we confeſſe our ſynnes, God is faythfull & ryghteous to forgyue vs oure ſynnes, and make vs cleane from all vnryghteouſnes.

Psal.xxxi. Rom.iiii.

The ſcripture ſayth, bleſſed are they whoſe iniquities are forgyuen, & whoſe ſinnes are couered, bleſſed is that man to whom the Lorde, hath iputed no ſynne. It ſayth not Bleſſed are they, which haue no iniquities, or which haue no ſinne.

Iaco.iii.

No manne is pure from ſynne in this lyfe.

For S. James ſayethe: In many thynges we ſynne all. So long as we are in this mortall fleſſhe we can neuer be pure & cleane from the dregges of ſynne, yf from the ſynne it ſelfe. We can neuer in this life aſpyre vnto ſo great perfeccion of innocencye, that we maye appeare pure & gylteleſſe in the ſyghte of God, in whoſe eies ÿ very ſterres & Angels be not clene. Howe than maye we praye wythe a pure mynde? Verely yf oure mynde be faythfull to God, & charitable to our neyghbour, God doth diſſemble all our faultes, & in aſmuche as we are faythfull vnto hym, & louyng to oure chriſten brothers, he counteth vs all pure, as S. John ſayth: He ÿ is borne of God, ſinneth not, that is to ſaye, he that beleueth in God, his ſynne is not imputed vnto hym, in aſmuch as he conſenteth not to the ſynne, but hongreth and thyrſtethe after the perfeccion of true innocency. Our hertes be purifyed by fayth ſayeth the ſcripture, ſo that who ſo euer prayeth with a faythfull & charitable mynde, he is counted before God to praye with a pure mynde. For God iudgeth not as the worlde dothe The worlde thynketh hym to

Job.xxv.

Learne here howe we may praye with a faythful mynde

i.Joan.iii.

Mark wel

Act.xv.

God and the worlde iudgeth not a lyke.

The worlde

be a good deuoute man that goeth vp & downe wyth a coggynge payre of Bedes in hys handes, or kneleth downe in his ſtoole ſolēly wt a great Matens boke in his hand, makyng ſuch a noyſe with his lyppes & tōge, that all the whole Chyrche ryngeth of it, although his harte be far from God, & hys mynde occupyed aboute worldly buſineſſes. But God beholdeth the mynde, the harte, ẏ inward mā, & loketh whyther he prayeth in purite & clennes or not. If the harte be ſtuffed with fayth & charite, then is God well pleaſed, & accepteth the prayer for an hygh & pleaſaunt Sacrifice. Who beynge in the Temple hearyng the proude Phariſe, and ẏ poore Publicane prayeng togither, would not haue eſtemed the Phariſe to be more ryghteous & pure in ẏ ſyght of God, then ẏ wretched Publicane? For the Phariſe confeſſed no ſyn, but vertues many he gaue god

The godlye before the world.

God. The godlye before God.

Luk. xviii. The phariſe and the publicane

thanhankes ÿ he was not lyke other mẽ whiche are extorcioners, vnryghteous, adulterers, & as the Publicane was. He faſted twyſe in the weke, & gaue the tentes of all thynges that he poſſeſſed. O angelyke righteouſnes and ſeraphicall perfection. Who woulde not haue thought this holy religious father worthy to be canonyſed & related into the nomber of Sayntes? Yet ſayth Chriſt playnly that the poore Publycane, whyche broughte forthe no good dedes, but ſtode a farre of & durſte not lyfte vp his eies to heauen, but humbly knocked his breſt, ſayẽge: O God be thou mercyfull vnto me a ſynner, wente home more ryghteous i God ſyghte then the Phariſe. Why ſo? For the Phariſe had no true Fayth in hym but an arrogant preſumpcion, boſtynge & crakyng of his good dedes, as though God were in his det, and he not in Gods. And that he had no

A ſpectacle for oure Juſticiaries

chriſten charite in him, it is euident ſeyng ẏ he deſpyſed his neighboure. Pro.x. i.Pet.iiii. For Charite, ſayth the Scripture, couereth the multytude of ſynnes.

That the Publicans prayer came from a pure mynde, that is, from a mynde faythfull & charytable, it is manifeſte. Fyrſte bycauſe that with an humble herte he came to God for remiſſion of his ſynnes, beleuyng to obtayne it. Secondely, ſeynge that he accuſed no mā but himſelfe only. Therfore went he home more iuſtifyed, ſayeth the holye Scripture. Mat.xxi. Therfore to all ſuche as outwardly pretende holynes, & yet are vnpure in theyr mynde, Chriſte ſayeth. The Harlottes & Publicans ſhall go before you into the kyngdō of heauen. Luke.xvi. Agayne, ye are they ẏ iuſtify youre ſelues before mē, but God knoweth your hertes. For ẏ which is prayſe worthy before men, is playne abhominacion before God.

Abell alſo & Caym offred both ſacrifices to god, & the ſcripture ſayth that God loked vnto Abell & vnto his gyftes, but vnto Caym and vnto his giftes he loked not. It is here to be noted, that God not after the faſhyon of the world iudgeth yͤ perſon of the acte, but the acte of yͤ perſon. He fyrſte loketh to the perſon, & afterward vnto the acte, as the holy ſcripture ſayeth here. He loked vnto Abell, & vnto his gyftes. Fyrſt vnto Abell, & afterward vnto Abels gyftes. If the perſon be good, that is, faythfull & charitable, thã doth God accepte the gyfte, not for the dignite of the gifte it ſelfe, but for yͤ faith of him that offereth. For as yͤ Pſalmograph ſayeth, God hath no nede of oure goodes. The earth is yͤ Lordes, & all yͭ euer is contayned in it.

Gene.iiii.

God iudgeth not yͤ perſon of the acte but the acte of the perſõ.

Pſal.xv.
Pſal.xxiii.

As concernynge that the Scripture ſayth, God loked vnto Abell, it ſignifieth that God fauoured Abel, in

God looked vnto Abell what it ſignifiethe ſ aſmuch as his hart was both faithful & charitable. And yͭ God loked to yͤ gyftes of Abell, it ſhewethe yͭ God was well pleaſed wᵗ thẽ, ſeynge they proceded frõ the herte of ſuch one as was enlarſed with fayth & charite.

God looked not to Cain what it ſignifyeth.

As touchynge that the ſcripture ſayeth. God loked not vnto Caym & vnto his gyftes, it ſygnifyethe that God neyther fauoured Caym, nor yet accepted his gyftes, ſeynge that Caym had in him neyther fayth nor Charitie. For his herte was ſtuffed full of yre & wrath towarde his brother Abell, in ſo muche that ſhortely after it came to paſſe accordynge to his pretenſed malyce, that he ſlewe his bother. And wherfore dydde he ſlaye hym? verely bycauſe his owne workes were euell, and his brothers ryghteous. Thus ſe we, that be our gyftes neuer ſo precious in yͤ ſyght of men, yet yf the gyuer be wicked, that is, vnfaythefull and vncharytable

i.Joan.iii

Ec.xxxiiii.

table. God vtterly contēneth & ſetteth thē at nought, as the wyſe mā ſayth: The gyftes of the wicked, the mooſt hygh doth not alowe and approue. S. Auſten alſo ſayth, ỹ prayer of an enuyous mā is wonte to be put a backe from the eares of God. Hereto agreeth the ſayeng of Chriſoſtome: Lette vs, ſayth he, in euery place brynge forthe a pure mynde. For that is the cauſe of al good thinges. The good Lorde is not wonte to attend & gyue hede to thoſe thinges, that are done of vs, but vnto ỹ inwarde mynde, wherof we are moued to do theſe thynges. And good lokyng to this mynde, dothe eyther approue or turne awaye thoſe thinges that we do. Therfore whyther we praye, or faſte, or gyue almes (for thoſe are our ſpirituall Sacrifices) or whyther we do onye other certen ſpiritual worke, let vs do that, beĩg moued ther vnto wͭ a good mynde.

Ser. ccxvi. De tēpore.

Hom. xxvii in Gen. cap. viii.

Prayer / faſtynge & almes are our ſpiritual ſacrifices

Ther-

Math.v. Therfore ſayth Chriſte, when thou offreſt a gyfte at the Aultare, & ther doſte remẽber that thy brother hath any thynge agaynſte the, leaue thy gyfte there before the Aultare, & go thy waye, be fyrſte reconcyled to thy brother, & thã come & offer thy gyft. In lyke maner when we praye, we maye not onely prouyde ẏ we maye pray wᵗ the mynd, al humayne thinges & worldly affayres ſemoted and layde a ſyde, but alſo we muſte gyue earneſte diligence, that we praye wᵗ a pure mynde, that is, with a mynd ſtuffed full of fayth & charite. For as

Psal.lxvi. Dauyd ſayth: Yf I perceyue ony vnrighteouſnes. ẏ is to ſaye, vnfaythfulneſſe, in my herte, God wyll not

Pſa.cxliiii. heare me. Agayne: The Lorde is ny to all that call vpon hym, yea to all that call vpon hym in trueth.

Sap.i. And the wyſe man ſayth: Into a malycious ſoule wiſdome wyll not enter, nor into ẏ bodye ſubiecte vnto ſynne. S. Paule alſo ſayth, I wyl ẏ men praye in euery place, lyftynge vp pure handes without wrath and contencion. So that he whiche beareth a herte faythful towarde God, & charitable towarde his neighbour is fytte to praye in ẏ ſyghte of God. Therfore let vs laboure ſeryouſly, ẏ whan we itende to pray, we maye exclude & put out of our hertes all infidelite wrathe & cõtẽciõ, & be ſo plenteouſly enlarſed with Fayth & Charite, that our prayer maye iuſtly ſeme to be a very lyftynge vppe of a pure mynde. And that this maye be done the more conueniently, it ſhall be neceſſary for vs to praye with Dauid. Create in me O God a pure & clene herte, & a right vp ſpirite make thou a newe in my inwarde partes. But let vs heare more of our diffinicion. It followeth.

i. Tim. ii.

Psal. l.

The eyght Chapter.

VNto God. Note that he ſayth, vnto God, not vnto Jupiter, Apollo, Mercurius, Bacchus, Juno, Minerua, Pallas Venus & ſuch other Gods & Godeſſes, yea rather dyuels, as the Pſalmograph ſayth, the Gods of the Heythen are dyuelles, vnto whom the Ethnyckes and Gentiles dyd fly in theyr prayer for ſuccoure, nor vnto Baall, Aſtaroth, Moloch, the Quene of heauen, and ſuch other Idolles, as the olde Idolaters the Jewes worſhypped & cryed vnto for helpe, no nor yet as oure new Idolaters were wont to do, as vnto Luke for ẏ Oxe, vnto Job for the poxe, vnto Anthony for the pyg, vnto Loye for the horſe, vnto Apolline for the tothake, vnto Rooke for the peſtilence, vnto Syth for thynges loſte, vnto Gertrude for the ratonnes and myſe, vnto Blaſe for the Ague, vnto āgaſſe for the fyre, vnto Barbara for the thonder, vnto

Pſ.lxxxxv.

Agaynſte the ſuperſticiõs Inuocacion of ſayntes

Chriſto

Chriſtopher for continual helth, vnto Annes for a huſband, vnto Margarete for women with chylde, vnto Katherine for learnyng, vnto Criſpyne & Criſpinian for ſhoes making vnto Coſme and Damiane for Phiſicke, vnto Clemēt for bruing beere, & ſuche other innumerable, but vnto God. For Prayer is a lyftyng vp of a pure mynde vnto God. Unto God ought we to lift vp our hartes whē we pray, as ẏ pſalmograph ſayeth, vnto the haue I lifted vp myne eyes, which dwelleſt in heuē. Agē, I haue lifted vp myn eyes into ẏ moũtaynes, frō whēce helpe maye come to me. My helpe cometh frō ẏ Lord, which made heauen & earth. Alſo in another place, when I was in trouble. I cryed vnto the Lorde, & he fauourably heard me. The eyes of the Lorde are vpon the ryghteous, and his eares are bent vnto theyr prayers. Myne eyes, ſaythe Dauid, are

Unto God only oughte we to fle for helpe and ſocoure
Pſa.cxxii

Pſa.cxx

Pſa.cxix

pſal.xxxiii
i.Pet.iii.
pſa.xxiiii.

alwayes vnto the Lord, for he ſhall
plucke my fete out of the ſnare. The
Pſal.xxix. LORDE hath heard me & pytied me,
he hath turned my mournyng into
ioye, he hathe cutte awaye my ſacke
cloth, & cōpaſed me round aboute wᵗ
gladnes. Behold yͤ eyes of the Lord
Pſa.xxxii. are vpon them that feare hym, and
vpon them that truſt in his mercy.
The righteous haue cryed, and the
Lorde hath fauourably hearde thē,
& from all theyr troubles hath he de
liuered thē. For the Lorde is iuſt by
thē, that are troubled in the harte, &
Pſa.xxxiij the humble in ſpirite wyll he ſaue.
Bliſſed is yͤ man, which putteth his
truſt in the name of the Lorde, and
regardeth not vanities & falſe ima-
ginacions. For God beholdethe the
Pſal.li. prayer of the humble, & he deſpiſeth
not theyr deſyre. Euery good gyfte
& euery perfecte gyfte is frō aboue,
commyng downe from the father of
lyghtes. If ony manne wante wyſ-

dome

Iacob.i.

All good thynges we muſt aſke alone of God.

Eſa.l.lix:

Pſal.lxxxxiii

whome, ſayth S. James, let hym aſke it of hym that gyuethe, ẏ is, of God, whiche giueth to all men, wythoute doublenes, & caſteth no mā into the teth, & it ſhal be gyuen hym. But let him aſke in faythe, nothyng doubtīg. Why thā go we vnto ony other but vnto God alone for to obtayne ony good thīges, wherof we haue nede? Is not he the author of al good thinges? Canne ony other giue vs thoſe treaſures, whiche he alone hathe in his cuſtodye? Haue we at ony tyme perceyued crudelite or vnkyndenes in God, wherby the leſſe we ſhoulde be mynded to go vnto hym? Is the hand of the Lorde ſo ſhortened, that it can not helpe? Is his eare ſo ſtopped, that it can not heare? Are hys eyes ſo dymme, that they can ſe no more? o ye vnwiſe people vnderſtōd & ye fooles be once wyſe. He ẏ planted ẏ eare, ſhall not he heare? or ſhall he not ſe ẏ made the eye. To whome

The holy fathers bothe of the olde and newe teſtamẽt prayde vnto none but vnto God alone

cryed Adam, Abell, Seth, Enos, Enoch, Nohe, Thare, Abrahã, Iſaac, Jacob, Joſeph, Moſes, Aharon, Jetro, Eleazar, Phinees, Joſue, Caleb Othoniel, Gedeõ, Helcana, Samuell, Nathan, Dauid, Salomon, Helias, Micheas, Elizeus, Ezechias, Eſaias, Joſias, Job, Mathatias, Thoby, wͭ all the other auncient fathers & holye Prophetes of the olde Teſtament, but vnto GOD alone. Agen, vnto whome prayed Joſephe, Johñ Baptiſte, Lazarus, Nicodemus, Gamaliel, Cornelius, Apollo, Dioniſius, Aquilia, Steuen, Philip, Agabus, Ananias, Timothe, Titus, Joſes, Philemon, and all the Apoſtles, with many other, whyche are contayned in ẏ volumes of both Teſtamentes, but vnto God alone? They prayed & were hearde. Shall oure Prayers than be vayne, if we praye wͭ that ſame purite of mynde that they dyd? The ſcripture ſayth

Eſa. xxviii.

Who ſo euer beleuethe in God, ſhall not be confounded. For there is no difference betwene Jewe & Gentyle. For one is LORDE of all, whiche is ryche ynough vnto all that call one hym. For whoſoeuer ſhall call on the name of the LORDE, he ſhall be ſafe. Let vs therfore truſt in God, poure out oure hartes before hym, lament our cauſe to him, deſyrynge to haue his mooſte gracious ayde & helpe in all our trouble & aduerſitie, and we may be ſure to obtayne what ſoeuer we aſke accordynge vnto his wyll, & to feale remedye ſo preſent, that nothynge can be wyſhed nerer.

Rom.x
Joel ii
Act.ii.
Pſal.lxi.
i.Joan.v

Thus ſe we that Prayer is a lyftynge vp of a pure mynd vnto God. It followeth.

¶ The nynthe Chapter.

A good leſſō for thē that ſhal pray

When we aſke ſomewhat of hī. He that entendethe to praye wͭ fruyte, muſte before he begynne to praye, conſider wͭ hymſelfe for what

He ỹ prayeth muſte praye for ſomewhat.

thynge he hath mooſt nede to praye, If thou be proude, than haſte thou nede to praye for humilite. If thou be wrathfull & enuyous, than haſte thou nede to praye for charite. If ỹ be a glotton or dronkarde, thē haſte thou nede to praye for ſobriete. If ỹ be faulte in ony vice, than haſt thou nede to pray for ỹ vertue cōtrary to the vyce. If thou be a magiſtrate & ruler of the people, than haſt ỹ nede to praye vnto God for grace, that ỹ mayſte gouerne his people commytted vnto thy charge accordyng to equite & mercy, yf thou be a Byſſhop or ſpirituall ouerſear, thā haſt thou a great occaſion to flye vnto God wͭ thy prayers, that thou mayſt faythfully gyue attendaūce on the flocke, ouer whome the holye Ghoſte hathe made the an ouerſear to gouerne ỹ congregacion of God, whom he hath purchaſed wͭ his bloud. To be ſhorte in what ſoeuer ſtate of lyuynge thou be

Act.xx.

he, yf yͧ cōſydereſt & weyeſt depely wͭ thy ſelfe thy maner of lyuige, yͧ ſhalt find ſufficient occaſions for to pray. They therfore which pray but for a cuſtome, & becauſe they wyl exerciſe theyr lyppes, vnleſſe they ſhuld ſeme to yͤ Congregaciō but a lytle deuout & holy mē, not carīg what they pray ſo they praye, and do not before they praye determyne wͭ thēſelues wherfore they wyll praye, certes thoughe they ſpende whole worldes in ſuche kinde of prayer, yet do they nothing leſſe then praye. If we ſearche yͤ holy volumes of the deuine ſcriptures we ſhall eaſely perceyue, that they whiche prayed, dyd neuer praye but for vrgent and ryght neceſſary cauſes. As for an example: Whan Moſes perceyued the wrathe of God to be whotte agaynſt the Iſraelites, becauſe they had worſhypped the golden calfe, he ſtreyghte wayes for the helthe of his people prayed, ſayenge:

Note.

Prayers, at aduenture & referred vn to no certen ende/are vnprofitable

Exo. xxxii.

Eyther forgyue the this ſaulte, or if
thou do not, wype me oute of yͤ boke
of lyfe, whiche thou haſte wrytten.
Pſal.l. Kynge Dauid prayed many tymes
ii.Par.6. for dyuers vrgēt cauſes as we may
ſe in the Pſalmes. Kynge Salomon
his ſonne prayed for wiſdome, that
he myght gouerne the people aright
iiii.Re.xix Ezechias hearyng the blaſphemies
Judi.x.xii. & proud crakes of Senacherib, prai-
Heſt.xiiii. ed to the LORDE for helpe. Judith &
Heſter prayed for the delyueraunce
of they people.

Agayne in the newe Teſtament,
Luk xviii. the blynde prayed for theyr ſyght, yͤ
Math iiii. lame for theyr goynge, the deafe for
theyr hearynge, the ſycke for theyr
helth. The poore Publicane prayed
Luk.xviii for remiſſion of ſynnes. The woman
Math.xv of Canane prayed for the healthe of
Math.viii
Luke.xxiii. her doughter, as dyuers other dyd
for theyr chyldren and ſeruauntes.
Chriſt & Steuen prayed for theyr e-
Act.vii. nemies. The chyrch of Chriſt prayed
Act.xii. for

for the delyuerance of Peter. Paule & all the Apoſtles prayed for ỷ ſwift & redy paſſage of the goſpell, and for the fortunate conuerſion of the vnfaythfull, vnto the faythe of Chriſt. Thus ſe we that al holy and deuout perſons dyd euer premeditate wyth them ſelues, wherfore they ſhoulde pray before they prayed. And ſo ſone as an occaſion of prayeng was offered vnto thē, they fell ſtreyghtwayes vnto prayer, & fled vnto God wᵗ mooſt harty ſupplicacion for ỷ purchaſynge of theyr hartes deſyre. So ought we to do, & not raſhly to mūble ouer a great multitu [illegible] Pſalmes or other prayers, after [illegible] maner of certayne ydiotes & vnlerned preſtes, we care not how, nor cā not tell wherfore, but ponder, weye and conſyder depelye oure cauſe, and ſe what a greate occaſion we haue to praye, & than wyth an hūble cōtrite & ſorowfull herte lament our cauſe before God wyth mooſt bytter & heuy teares, neuer leauyng vntyll we haue obtayned that for the whyche we praye. If we would do thus, thā ſhould our prayers be modeſt, ſober & decēt, & not temerarious, raſhe, & babled oute of order, & by this meanes accepted of GOD, hearde and graunted.

Thus haue I declared as I truſt accordyng vnto the vayne of the holy ſcripture, & the mynde of the auncīet Doctors, what prayer is. Nowe I wyll haſte to declare of what vertue & ſtrength the true and chriſten prayer is, ŷ men knowyng ŷ efficacy & dignite, yea & the neceſſite therof, may wyth the more plauſible & ioyful myndes delyght in it, exercyſing thē ſelues therin bothe daye & night to the great glory of god, and the vtter confuſion of Satan, & the hygh conſolacion of theyr owne ſoules.

Of what vertue and ſtrengthe the true and Chriſten Prayer is.

The .x. Chap.

Of what vertue and ſtrength the true & chriſtẽ prayer is.

IN declaryng the efficacy, vertue, ſtrength and power of the true & chriſten Prayer, I woulde gladly wyſſhe vnto me the pleaſaunt ſpeache & ſugred vtteraunce of the mooſt famous & excellent Oratoure Pericles, whoſe eloquence was ſo great & wonderous, as it is reported, that euen of verye nature it ſemeth incomparable and not in ony parte able of ony mortall man to be followed & practiſed, of ſo great admiracion, yea & eſtimacion in the ſyght of all men was it recoũted. But ſeynge that my wyſſhe in this behalfe is vayne, & that there is no man more barbarous and of leſſe elo-

1.Cor.1
Jacob.1

eloquence thā I am. Agayne, ſeyng that God hathe euer choſen the fooles and vnwyſe of this worlde to ſet forth his glory and to confound the wiſdome of the worldelye wyſe, and the vnderſtādyng of the fleſhly mynded, ſeynge alſo that the truethe of Gods wiſdome hathe no nede of ornate eloquēce nor paynted colours, whiche of the faythful for all the ſimplicite of it, is euer amplexed & receued ioyfully,

¶The prayer of ye Author

I ſhall mooſt inſtantly deſyre God, that he may ſo direct my pen & inſtyll on ſuch maner into my breſt the knowledge of the mooſt holy Hiſtories of the ſacred ſcriptures, which aboūdantly declare howe myghty in operaciō the true & chriſten prayer is, that I by rehearſing them, and Gods mooſt holye ſpirite workyng therwyth alſo, maye ſo accend, kyndle, inflame and ſet on fyre Chriſten mennes hertes with ye loue of faythfull prayer, that they maye unfaynedly reioyſe in the continual exercyſe & godly medicacion therof.

Gen.xx

What great thynges the old fathers brought to paſſe thorow prayer

By prayer Abraham delyuered kyng Abimelech frõ deth, which god thretened hĩ, bycauſe he had takẽ to him Abrahams wyfe. And where as God had ſtryken the kynges wyfe & handmaydens with the vyce of ſterilite and barennes for the aforeſayde fault, at Abrahams prayer they were made whole. By payer Moyſes ceaſed and turned awaye the plages of Egypte. By prayer Moſes cauſed ẏ water to flowe oute of ẏ hard rocke. By prayer Moſes obtayned the victory for the Iſraelites againſt Ameleche, but whan he ceaſed to praye, than dyd theyr enemies preuayle & get the victory. By prayer, whẽ god was full determined to ſlaye the Iſraelites, bycauſe they worſhypped the golden caulfe, Moſes apeaſed the diuine wrath, & recõcyled the people to the fauoure of God. By prayer Moſes

Exo.viii

Exo.xvii

Exo.xxxii

Moſes cauſed the fyre ſodenly to b
ſwalowed vp, whiche deuoured th
Num.xi: tentes of the murmurers. By pray
er Miriã, which ſpake agaynſt Mo
ſes was deliuered frõ her leproſi. B
prayer yͤ people which were greuou
Num.xxi. ly ſtryke & woũded of yͤ fyry ſerpẽte
for theyr diſobedience, were delyuered
frõ thẽ & made whole. By prayer
Joſue.x. Joſua cauſed the Sõne & yͤ Moone
to ſtonde ſtyll by yͤ ſpace of an whol
daye, vntyll he was reuenged of his
i.Reg.i. enemies. By prayer Anne yͤ wyfe of
Helcana beynge baren longe before
was made as a fruytfull vyne. By
i.Reg.vii. prayer the people of Iſraell dyd valeauntly
ouercome theyr enemies yͤ
ii.Reg.xii. Philiſtines. By prayer Dauid obtayned
the fauoure agayne of God,
although he had cõmytted yͤ mooſte
haynous ſynne both of manſlaughter
iii.Reg.xvii & whoredom. By prayer Helias
rayſed from death to lyfe the ſonne
of the wydowe of Sarepta.

By prayer he in lyke maner cauſed
ẏ great plenty of rayne came downe Iaco. v.
from heauen vpon the earth, where
as before it hadde not rayned by the
ſpace of thre yeres ⁊ ſyxe monethes.
By prayer Ioſaphat obtayned god ii. Par. xx.
mercyful to him, ſo that eaſly he had
ẏ victory ouer his enemies By pray
er Ezechias ouercame hys proude
aduerſary Sennacherib ⁊ al his ar iiii. Re. xix.
mye. By prayer the ſame Ezechias
dydde prolong his lyfe. xv. yeares. iiii. Re. xx.
By prayer Manaſſes was delyue- Eſa. xxxiii.
red out of captiuite, ⁊ reſtored agen ii. pa. xxxiii
vnto his kyngdome. By prayer Ne- ii. Eſd. ii.
hemias obtayned of the Kynge all
his deſyre. By prayer all good thyn Tob. viii.
ges chaunſed vnto Thoby ⁊ Sara
the doughter of Raguel. By prayer
Iudith ouercame Holofernes ⁊ his Iudit. xiii
army. By prayer quene Heſter had Heſt. xiiii.
her deſyre for ẏ Iſraelites of ẏ kyng Da. vi. xiiii
Aſſuerus. By prayer Daniel was
preſerued from the cruell fearcenes

Dan.xiiii. of the Lyons. By prayer Suſanna
was delyuered from the mooſt bytter
death pretẽced agaynſt her: By
Jonas.ii. prayer Jonas was deliuered out of
the whales belly. By prayer Judas
i.Mac.iiii. Machabeus gatte the victory ouer
his enemies, but in two battayles
whan he ſhuld fyght wͭ Antiochus,
i.Mac.ix. and prayed not, he fled awaye. And
whan he dyd fyght wyth Bachides
& Alcimus, he was ſlayn, becauſe he
dyd not praye, as before. By prayer
i.Mac.xi. Jonathas whẽ al had forſaken hĩ excepte
a few, obtayned ẏ victory. By
ii.Mac.iii. prayer ẏ Jewes were delyuered frõ
death & trouble, & ẏ goodes of ẏ temple
preſerued. Diuers hiſtories ther
be more of ẏ olde teſtamẽt which declare
of how great vertu & ſtrẽgth ẏ
true & chriſtẽ prayer is, but theſe at
this preſent maye ſeme abũdãtly to
ſatiſfy. I wyl therfore reherſe a few
of ẏ new Teſtamẽt, cõcernyng thys
matter alſo, & than make an ende, ẏ

men

mē in fewe wordes maye ſe of what.
efficacy & power faythfull prayer is.

The.xi.Chapter.

BY prayer the Lepers were dely- Luke.xvii.
uered from theyr leproſy. By math.ix.
prayer the blynde were reſtored to
theyr ſyght. By prayer they ẏ were mat.ii;
ſycke of ẏ palſeye, were made whole.
By prayer the womā of Canane ob mat.xv
tayned health for her doughter.
By prayer diuers menne obtayned math.viii
helth for theyr ſonnes & ſeruauntes
By prayer the lame were reſtored to math.iiii
the ryght vſe of theyr lymmes. By math.xxi
prayer ẏ deafe were made to heare.
By Prayer the dumme recouered mat.xii.
theyr ſpeache. By prayer the deade mat.ix. mat.xi.
were reſtored to lyfe. By prayer ſyn Lu.vii.xviii
ners obtayned remiſſiō of theyr ſin-
nes. By prayer Mary Magdalene
had ſeuen dyuelles caſte oute of her. Luke.xviii.
By Prayer the Publicanne wente Luk.xxii.
home more iuſtifyed then the Phari
ſe. By prayer the faythe of Peter fay

Joan.xv led not. By prayer the holy Ghoſte was purchaſed for the Apoſtles and all the faythfull. By prayer Chriſt
Mat.xxvi. Act.vii. & Stephane obtayned remiſſion for theyr enemies. By prayer Peter healed
Act.ix Aeneas of the palſey. By prayer he reyſed vp Tabitha from death to lyfe. By prayer alſo he learned yͤ all meates are pure, & none commō
Act.x. or vncleane. By prayer Cornelius
Act.x.xi deſerued to receyue the holy Ghoſte before he was baptiſed. By prayer
Act.xii Act.xxvii Peter was delyuered out of preſon. By prayer Paule ſaued ſo many as were with hym in the ſhyp from the daunger of drownyng. By prayer
i.Tim.ii we lyue vnder the magiſtrates and head officers of the publique weale, peaſably & quietly with al godlynes & honeſty. By prayer the Goſpell of
Iaco.v Chriſt hath euer had felice and fortunate progreſſe. By prayer we are made ſafe in our ſyckenes. By prayer the conuerſyon of the Gentyles

came fortunately to paſſe. By prayer the glory of God hath euer be promoted. By prayer ẏ chyrch of Chriſt hath euer had the victory ouer Antechriſtes Synagoge. To conclude, by prayer all good thynges chaunce vnto vs, & without prayer nothyng proſpereth wyth vs fortunately. If I ſhulde go forth to recyte all the hiſtories of the holy Byble, ẏ make to the auauncement of prayer, I ſhuld contexe & make a worke longer thã the Iliades of the Greke Poet Homere. But of theſe fewe Hiſtories heretofore reherſed, the faythfull & Chriſten reader maye right well deprehende & perceyue, what efficacy, vertu, ſtrength & power is in ẏ true & Chriſten prayer. Howe can prayer be ony otherwyſe then a thynge of great excellency, ſeyng that the holy Ghoſt was the Author of it, ſeyng alſo ẏ ſo many incõparable thynges by it haue bẽ obtayned & ſo many de

The holye ghoſt is the author of prayer.

Luk xvi. mat.xxvi.

Chriſt bothe prayde/ and taugh tother to praye. mat. vi.

uine matters brought to paſſe.· No manne therfore ought to doubte of yͤ dignite of it, ſeyng yͤ Jeſus Chriſt Gods owne ſonne dyd both very diligently at all tymes, & in all fortunes & chaūſes, yea & that both night & daye exercyſe it, & alſo not only cōmaund other to pray, but lykewyſe taught & preſcribed the mooſt godly waye of prayeng. Chriſtes Apoſtles alſo wͭ Mary the mother of Jeſu, & other holy women perſeuered togyther very much in faſtyng & prayēg after Chriſtes aſcencion, as we read in the Actes of the Apoſtles.

Act.i.

I could gather here many thinges out of the olde hiſtories, which ſhuld declare vnto vs how greatly yͤ auncient fathers of Chriſtes churche delighted in this godly exerciſe of praier, as we reade in S. James, whoſe knees thorowe the continuall vſe of knelyng in his prayers, hadde great wrattes or wennes, call them what

Of S.Ja. mes Note

ye wyll for all me, growynge vpon them after the maner as Camelles haue, but my mynde is not to ſette forth ỹ cõmendaciõ, prayſe & auaũcemẽt of prayer by ony Hiſtories, but only thoſe, whiche are contayned in the holy ſcripture. Notwithſtõding ſeyng that hitherto I haue fortreſſed this my treatiſe wͭ the ſayenges of ỹ godly learned Doctors, I wyll therfore nowe rehearſe a ſentence or two of the golden mouthed Doctor S. Iohn̄ Chriſoſtome, whiche ſhall not a lytle make to the auauncemẽt of the true and chriſten prayer.

¶ The. xii. Chapter.

Hom. lxxix. De oratiõe

DErely beloued, prayer vndoubtedly, ſayth he, is an excedyng good thynge and great treaſure.

For if he that talketh wyth a vertuous man, receaueth by that means no ſmall profyt, how many commodities then ſhall he enioye, to whom it is giuen to talke with God? It is

He ẏ pray-
ethe arighte
continually,
can not ſinne

impoſſible, forſothe it is īpoſſible for that mā which prayeth aryght and maketh continuall ſupplicacion vnto God, for to ſynne at any tyme. For the fountaynes of water do not make gardens ſo fertyle and frutefull, as the fountaynes of teres waterynge the plante of prayer, make it to exercyſe & growe vp vnto a very great heyght, & ſet him that prayeth before the Lord. Hereof cōmeth it to paſſe ẏ he muſt nedes be heard.

Het primo
De ora.
What a tre-
ſure prayer
is.

Agayne he ſaythe, as the Sonne is the lyght vnto ẏ body, ſo is prayer vnto the ſoule. Prayer getteth an holy lyfe, & the congrue, decent and ſemely worſhyppyng of God, & after a merueylous manner it laythe vp treſure for our ſoules. For whyther that a man wyll labour to kepe virginite, or in mariage reuerently to mayntayne continencye, or to ſuppreſſe wrath, & to lyue mekely, or to repurge enuy, or to do any other de-

By prayer
all thynges
are eaſye

cent & comely thynge, prayer beyng his gyde, & preparyng ſuche a waye to yͤ lyfe, he ſhall vndoubtedly haue a quiet and eaſy paſſage vnto godlynes. For it is not poſſible, but that they which aſke of God, purenes of lyuyng, iuſtice, mekenes & benignite, muſte nedes obtayne it by prayeng. For he ſayth, aſke & it ſhal be giuen you. Seake and ye ſhall fynde. Knocke & it ſhall be opened to you. For euery one yͭ aſketh, receaueth, & he that ſeketh, fyndeth, and to hym that knocketh, it ſhall be opened.

Math. vii
Luke. x

Ser Secū. do De ora.

Prayer receaueth vs full of ſynnes, and ſtreyghtwayes maketh vs cleane. Prayer is the preſent remedy for the ſoules of them yͭ are ſycke Prayer dothe not onely make clene frō ſynne, but alſo put a back great perels. Prayer is, & is truly called a celeſtiall panoply & heauenly armature, & that alone is able valeaſtly to preſerue thē, which haue cōſecrated them ſelues vnto it. So that wᵗoute prayer no good nor wholeſome thyng ſhall chaunſe vnto vs.

Ibidem. Prayer is the head of all goodnes and the conciliatrice & purchaſer of health & euerlaſtyng lyfe. Prayer is the cauſe of all vertue and iuſtice. Prayer is the occaſion of health, the purchaſer of an immortal ſoule, the ſure Bulwarke of the chyrch, the inconcuſſe, vnſhaken & puiſſaūt cuſtody or watch of the faythful, terrible to the dyuelles, but healthful to the godly. Prayer hath wayting on her all vertues. To be breue, looke what the foūdacion is in an houſe, the very ſame is prayer in the ſoule.

Hytherto haue I rehearſed yͤ wordes of the golden mouthed Doctor, whiche declare manifeſtely of howe great vertue and ſtrength the true and Chriſten prayer is.

Of theſe thinges then heretofore rehearſed, haue we ſufficiently learned

ned what an exceadyng and incõparable treaſure prayer is to ẏ ſoule of a chriſten man. Certes whyther we haue reſpecte to the cõmodite of our bodye or of oure ſoule, prayer is the only means, wherby it is obtayned and brought to paſſe. Be GOD neuer ſo angry wyth vs, prayer apeaſed his wrathe, as the Poet ſaythe. *Flectitur iratus, uoce rogãte Deus. Et Dominũ mundi flectere uota ualent.* If we be ſinfull, prayer purifyethe vs. If we be barrẽ, prayer makethe vs frutefull. If we be ſycke, prayer makethe vs whole. If we be ignorãt, prayer engraffeth knowledge in vs. If we be blynd, prayer illumineth our ſenſes. If we be cõfortles, prayer is redy to aſſyſt & helpe vs. If we be ſorowfull, prayer cõforteth vs. If we be poore, prayer enritchethe vs. If we be prophane, prayer makethe vs holye. If we be carnall, prayer maketh vs ſpirituall. If we be captiues of Satã,

Ouidius martialis:

Behold what prayer dothe.

prayer maketh vs yͤ derely beloued ſōnes of god. If we want ony thing prayer is redy to gette it for vs. To conclude, if we be euell, prayer maketh vs good. If we be good, prayer maketh vs better, ⁊ neuer forſaketh vs vntyll it hath brought vs vnto the preſence of almyghty god in his eternal glory. What wolde we haue more? Seyng that ſo large commodities ⁊ great profyttes come vnto vs by yͤ true ⁊ chriſten prayer, let vs caſte awaye all ſluggyſhnes, ⁊ exercyſe our ſelues maynly in the mooſt godly meditacion of vertuous prayer. By this meanes doubteles ſhall vice decreaſe ⁊ mynyſh in vs, ⁊ cōtrary wyſe vertue ſhall augment ⁊ encreaſe very muche both in body and ſoule. And yͭ this thing may be done the more conueniētly, I wyll nowe by Gods fauour declare how a chriſten man ſhould prepare hymſelfe to pray, yͭ by no meanes he maye abuſe this great and ſyngulare treaſure.

How a Chriſten man ſhoulde prepare hymſelfe to praye.

¶ The .xiii. Chapter.

ALthogh there be ſo many thynges to be conſidered in yͤ godly exercyſe of prayer, yͭ we may praye aryghte, yette me thyncke that eyght thynges chefely aboue all other muſt be conſydered & obſerued in it, wythout the which no mã can prepare hymſelfe to pray accordyng vnto the wyl of God. Of theyſe eyghte therfore wyll I nowe ſpeake in order by the aſſiſtence and helpe of Goddes mooſt holy ſpirite, whome I mooſt inſtãtly deſyre ſo to directe my pen, that I maye wryte all thynge vnto the glory of God, & the profytte of his holy chyrche.

Eyghte thinges are to be conſydered ĩ the preparacion of prayer.

Fyrſt it is requiſyte, that he whiche enten-

He yͭ entendeth to pray muſte fyrſte

entendeth to pꝛaye, cōſydereth depely wͭ hymſelfe his ſtate ⁊ caſe wherin he ſtōdeth. If he doth thus, thā ſhall he fynde that to be true, whyche the Pſalmograph wꝛyteth: Euery man that lyueth, is nothyng but altogyther very vanite. Agayne, the chyldꝛen of men are vayne. They are lyers ⁊ falſe, in ſo much that if yͧ putteſt them ⁊ vanite togyther in a ballaunce, vanite wyll ſurely wey them vp. All fleſhe is graſſe, ⁊ all his gloꝛy is lyke a floure of the felde.

Conſyder in what caſe he ſtondeth

Pſ. xxxviii

Pſa. lxi

We are all vayne wycked ⁊ ſynful

Eſai. xl.

Moꝛeouer he ſhall eaſely perceaue that all his ſenſes ⁊ thoughtes are pꝛone to euell, ⁊ that he is not able of himſelf to thinke a good thought. Agayne, he ſhall ſhoꝛtly vnderſtond that his herte is wycked ⁊ inſcrutable, ⁊ that there is no whole parte in hym from the toppe of the head to yͤ ſoole of the foote, but that in all his thoughtes, woꝛdes and dedes, he is a very ſynner ⁊ greuous offender of

Gen. vi.

ii. Coꝛ. iii.

Iere. xvii.

Eſa. i.

the diuine maieſtye. Thus muſt he fyrſt of all, whã he entẽdeth to pray, conſyder wyth hymſelfe what he is, euen a very ſynner, a tranſgreſſour of Gods precepte, a breker of the diuine lawe, and a wycked doer in all his actes.

This conſideracion fyrſt of all is very neceſſary For it bringeth a mã to the knowledge of hymſelfe, & makethe hym the more deſyrous for to praye, that he maye be deliuered frõ this great enormite. Certes excepte a man doth fyrſt of all on this wyſe iudge, vnderſtand & perceaue of him ſelfe, he can neuer be truly bente for to praye. For who ſo deſyreth the caloure & warmenes of clothe, that feleth no colde? Who longeth for meat & drincke, that is not hũgry & thyrſty? Who wyſsheth helth that is not ſycke? Who prayethe for remiſſiõ of ſynnes, that fealeth not hymſelfe to be a ſynner? Woulde Ezechias haue

The knowledge of our ſelues maketh vs to haſte vnto Chriſte/ and to ſeake remedye.

iiii. Reg. xx.
Eſa. xxxiii.

prayed

Ezechias

ii. Para. i. Salomon.

ii. Reg. xii Pſal. l Dauid

Luke. xviii

Publicane.

Luke. vii & Mary Magdalene.

prayed for health and long lyfe, if h had not felte hymſelfe ſycke & at the poynte of death? Would Salomon haue deſyred wyſdome for the right gouernaũce of his people, if he had not perceaued, yͭ he had had nede of it? would Dauid whẽ he had played the adulterer with Bethſabe yͤ wife of Vrias, ſo greatly haue lamented his ſynne, if he had not knowne himſelfe to be a greuous ſynner? wolde the poore Publican contrary to the mãners of the proude Phariſe haue ſtonde a farre of, beynge afrayde to lyfte vp his eyes, and knockyng his breſt, ſayeng: O God be thou mercyfull vnto me a ſynner, if he had not knowen hymſelfe to be ful of ſynne, miſery & wretchednes? would Mary Magdalen haue ben ſo deſyrous of Chriſtes company, if ſhe had not knowẽ her ſelfe to be a miſerable ſinner, and Chriſt a bounteous Sauiour? Nay verely.

Therfore the nexte & mooſt redy waye for a man to prepare hymſelfe to praye aright, & with a feruent ſpiryte & hungry mynde, is to knowe & graũt hymſelfe to be a ſynner, and ẏ therfore he hath great nede to pray.

¶ The .xiiii. Chapter.

SEcõdly, whẽ he hath once thorowly debated & beaten wᵗ hiſelfe his owne miſery, wretchednes, ſynne, & abhominaciõ, & perceyuethe that to be delyuered therof, ther is no other waye, but only by the mercy of God thorowe prayer, he muſte ſtreyghte wayes ſet before his eyes the Commaundement of God, which after ẏ knowledge & confeſſion of his ſynne commaundeth hym to praye. And here ought he not a lytle to reioyſe. For who, whã he hath ones offended God, durſte be ſo bolde as once to deſyre pardon of his offence, & to pray vnto God for mercy, yf God himſelf had not commaunded him ſo to do?

The mercy of God alone deliuereth vs from our miſery.

It is a great confort, that God cõmaũdeth vs to praye.

Beholde what ſinne doth.

Synne dryueth to deſperacion.

Gen.iii.

Adam.

Gen.iiii.

Cayn.

Mat.xxvi.

Verely no man. For the tranſgreſſion of Gods cōmaundement doth ſo confounde the conſcience of ẏ trāſgreſſour, that it ſoner dryueth hym vnto deſperacion, than to any hope of helpe or fauour. This is well proued by Adam, which, when he hadde once broken Gods precepte in Paradyſe, fled ſtreyghtwayes from ẏ face of God, hyd hym, & ſoughte all meanes poſſible no more to come ĩto his ſyght. Howe was Caym alſo confoūded in his conſcience whē he had kylled his brother Abell, thoughe there was yet no lawe raygnynge? Was he not ſo conſternate & ſtryken with ſuche feare, that he ſayd: Euery one that fyndeth me, will kyll me? was he not aſhamed ſo greatly of his māſlaughter, that he ſayd, mine iniquite is greater thē I maye deſerue forgyuenes? Dyd he not flye frō ẏ face of the Lorde, ſo farre as he myght. Agayn, was not Iudas ſo aſhamed of his dede whan he had ſolde Chriſt to the Byſchoppes & heade preſtes, ỹ he brought the mony agayne to thẽ, & ſayde, I haue ſynned, betrayenge the innocent bloud? Dyd not ſynne ſo cõfoũd & ſlay his cõſciẽce at ỹ laſt, that he went & hãged vp hymſelfe, & when he was hanged, dydde not he braſt a ſunder in the myddes, and all his bowels guſſhed out? Who being a Traytoure dare come before the Kynges maieſty to deſyre pardon of his offence? Yea who rather beynge fauty in that deteſtable ſinne, flieth not from hys graces preſence in to ſtraunge countreyes, that he maye be free and withoute punyſſhment? For the rewarde of ſynne is deathe. Therfore I ſaye ought he that knoweth & graunteth himſelfe to be a ſinner very muche to reioyce that God for his offence hath cõmaunded him to praye, whiche els durſt nothynge leſſe than once to attempte for to ap-

Judas

Act.i.

A goodly example.

Rom.vi.

The natu
re of ſinne

proche before the diuyne maieſty w
onye kynd of prayer, & when ſynne
ſhall laboure accordynge vnto ẏ na-
ture therof for to condemne the con
ſcience, & to expell from the herte all
fayth, cõfidence, & truſt in God, thã
to erecte, eleuate & lyfte vp himſelfe
by gyuyng ſure & vndoubted fayth
to the cõmaũdement of God, which
commaundeth hym to praye, w this
perſwaſion, that God hath not com
maũded him for to praye in vayne.
He muſte therfore put theſe & ſuche
lyke Comaundementes euer before
his eyes, Aſke Seke, Knocke, watch
Mat vi praye. Agayne, call on me in the day
Pſal. xlix. of trouble. Come vnto me al ye that
Mat. xi. labour & are ladẽ. All ye that thyrſt
Eſa. xliiii. come vnto the waters. And ye that
haue no mony make haſt, by & eate.
Come & bye withoute mony, & with
oute ony marchaundyſe, wyne and
mylke. Theſe mooſt gentle & louyng
commaundementes of God cõforte
the

the ſorowefull mynde of the ſynner greatly, & engreaſe in him a certayn gladnes & hope for to obtayne remiſſiō of his ſynnes, ſeyng ẏ God ſo bounteouſly commaundeth him to pray.

¶ The .xv. Chapter.

THyrdely when he hathe on this maner pondered the cōmaundemēt of God, wherwᵗ he is prouoked to praye, than doth cōuenient tyme requyre that he alſo conſydereth the mooſt louynge, gentle, & bounteous promiſes of God, in the which he promyſeth for to heare vs, & to graunte vs oure peticions. For what doth it profyt for to aſke & not to obtayne? If God had only cōmaunded vs to praye, and not alſo promyſed for to heare vs, & gentely to gyue vs oure deſyres, what greate pleaſure had he done for vs? what had he done for the which we had nede once to ſaye, LORDE, God a mercy? What ſyngulare benefite had we receyued of hī?

The cōmaūdement to praye wyth oute the promyſe to heare, auayleth lytyll.

But

But although ẏ Cōmaundement to pray putteth vs ī good confort, yet whā we are promyſed alſo graciouſly to be heard, this maketh vs vnfainedly to reioyce & ſeriouſlye to tryumph. This maketh vs to put oute of oure herte all doloure & ſadnes, & to be replete with all myrthe & gladnes. The promyſes of God brynge quietnes to the conſcience, hylarite to the herte, tranquilite & peace to the ſoule. No man is able to expreſſe howe much & howe great ioye lyeth buried vp in the diuyne promiſes, & how feruent conſolacion the ſynner taketh by the hearyng of thē. What ioye thynke ye was thys vnto Adā for to heare after his offence, that ẏ ſonne of GOD ſhould be borne of a pure mayde, & tread downe the Serpētes head, that is, ſubdue Satā & deliuer Adam wᵗ all his poſterite frō his tyranny, bryng thē agayne into the fauoure of God, & make thē heyres

The promyſes of God bryngeth quietnes to ẏ cōſcience

Gen.iii.

Adam was greatly conforted by the ſeade promiſed res of eternall glory? What cōforte I praye you was this to faythefull Abrahā for to heare that in his ſeed all nacions of the earthe ſhoulde be bleſſed? What a great pleaſure was this to ẏ Iſraelites, when they were greuouſly ſtynged & ſlayne of the fyry ſerpentes for theyr diſobedience, to heare this promyſe of God: make a braſſe ſerpēt, & ſet it vp for a ſigne He that is ſtryken & loketh vpon it, ſhall lyue? What exceadynge cōforte receyued Joſue by thys promyſe of God vnto him: I wyll not leaue the neyther wyll I forſake the. Be therfore ſtrōge & take a good herte vnto the? As I maye come nerer to oure matter, howe much ioye, conſolaciō & pleaſure haue the faythfull fealte of this one promyſe of God: Euerye one that calleth on the name of the LORD, ſhall be ſaued?

iij.
Gen.xxij.
Abraham.
Num.xxi.
Iſraelites.
Joſue.i.
Joel.ij.
Act ij.
Rom.x.

Therfore in this behalfe the promiſes of God muſt be earneſtly wey

The promyſes of God are our only conforte

ed, pondered & conſydered. In them muſt we reſte, & dalye as in a mooſt pleaſaũt Herboure. In thẽ muſt we repoſe oure ſelues. In them muſt be all oure delyghte, pleaſure & felicite.

Pſal.xxxvi

Pſal.xlix.

pſal.lxxxx.

The chefe promiſes concernynge Prayer are theſe. Delyghte thou in the LORDE, & he ſhall giue the, the peticiõs of thy herte. Call on me ſayth God in the daye of thy trouble, & I wyll delyuer the, and thou ſhalte honour me. Agayne he ſayth: Seynge that he hath put his truſte in me, I wyll delyuer hym, & I wyll defende hym, in aſmuche as he hath knowen my name. He cryed vnto me, and I wyll graciouſly heare hym, I am wᵗ hym in tribulacion, I wyll delyuer hym & glorify hym. With the length of dayes wyll I replenyſh hym, and ſhewe hym my ſauynge helth.

Math.xi,

Chriſt alſo ſaith: Come vnto me all ye that labour & are ladẽ, and I ſhall refreſh you. Euery one that is a thyrſte, let hym come to me & drynke. Agayne, aſke, & it ſhall be gyuen you. Seke & ye ſhall fynde. Knocke & it ſhall be opened vnto you. For euery one that aſketh, receyueth, & he that ſeketh, fyndeth, & to hym ẏ knocketh, it ſhall be opened. If the ſõne aſketh breade of ony of you, whiche is his father, wyl ye profer him a ſtone? or yf he aſketh fyſh, wyll ye gyue hym a Serpent? or yf he aſke an Egge, wyll ye profer hym a Scorpion? If ye than which are euell, know howe to gyue good gyftes to your chyldren, howe much more ſhal your father celeſtiall gyue the holy ghoſt to them that deſyre it of hym? Theſe & ſuche lyke promiſes of God, muſt he that intẽdeth to pray ſet before his eyes, that he cõforted with the remembraunce of them, maye with the more ſtracke courage gyue himſelfe to godly and deuout prayer at all tymes.

liſſ.
Joan.vii.
Math.vi.

Luke.xi.

¶ The.xvi.Chapter.

Fayth gy-
uen vnto
the promy
ſes of god
eſtablyſheth
the mynde,

FOurthly when he hath on this maner conſyrmed & eſtablyſhed his mynde with the contẽplacion & beholdynge of the diuyne promiſſes, he maye not dout any thynge at all of them. but faythfully beleue & vndoutedly perſwade hymſelfe yͤ they are true, in aſmuche as they are the promiſſes not of man but of GOD, which cã not lye, whiche is true, yea whiche is the ſelfe trueth, whiche is faythfull in all his wordes, & holy in al his workes, whoſe worde & trueth alſo abyde for euer and euer. For though God be neuer ſo mercyfull, & bounteous in gyftes, yet yf we do not beleue that his mercy & bounte pertayne alſo to vs, we are neuer yͤ better. Let it ſo be, that whã a traytour for his offence cõmitted agenſt the Kynges maieſty, flyeth beyonde the ſees into a ſtraunge countrey by cauſe he wyll eſchewe the daunger of the lawe, & eſcape yͤ payne due for

Tit. i.
Pſa. cxliiii

Eſay. xl.
Note wel.
Wythoute
faythe gods
goodnes pro
fyteth vs no
thyng at al.

Mark this
Example

his offence, the kynges grace hathe pitie on hym, pardon his faulte, and ſende ouer his letters vnto hym, wherin is declared the kynges great mercy & gentlenes towarde him, and wylleth hym to returne into his natyue countre, & there agayne to enioye the benefyces of the ſame, & of all other that he poſſeſſed before, yea & that with no leſſe fauoure, than he dydde in tymes paſte, whan he was mooſte eſtraunged from that faulte of treaſon: yf the Traytour not beleuynge the wordes of the mooſt gracious & free pardon, woulde contẽne & deſpyſe it, recountyng it to be but a vayne glooſe, & of no trueth, what ſhould the kynges gentlenes in this behalfe profytte hym? The kynge is mercyfull, but the traytoure is vnfaythfull. Therfore receyueth he no commoditie by the kynges pardon. And yet is not the faulte in yͤ kyng, but in the traytour, which beleueth not that glad and merye tydynges:

Another ex-ample.

Agayne: Be it in caſe, that a cunnyng & learned Phiſiciō come vnto a ſycke man, promiſynge hym helpe & delyueraunce of his dyſeaſe, & yet yf the ſycke parſō beleueth hym not but ſetteth nought by hym, & deſpyſeth his medicines what doth it profytte him? What is he holpen by the preſence of the Phiſiciō, be he neuer ſo cūnynge? What doth the redines of helpe profyt him, yf he refuſeth to take & enioye it? Verely nothyng at all. In lyke maner be God neuer ſo mercyfull & boūteous, & neuer ſo redy to helpe vs, yet yf we beleue hym not to be ſo, his mercye, bounty and aſſiſtēce profyt vs nothynge at all.

Pſa. c.xliiii

The Pſalmograph ſayeth not only, the LORD, is nygh to all that cal on hym, but he addeth, to al that cal on hym in trueth.

To call on god in truth what it is

What is it to call on God in trueth, but to beleue earneſtly that he wyll trulye performe hys promyſes, & do in all thynges as he hath promyſed. Agayne, Dauid ſayeth: Mercy & trueth haue mette togyther, ryghteouſnes & peace haue kyſſed one another. What is this, mercy & trueth haue mette togither but that as God is mercyfull in makynge his promiſes, ſo is he true in perfourmynge them. Agayne, what meaneth this, rightrouſnes & peace haue kyſſed one another, but only to ſhewe, that the ryghteouſnes of god in fulfyllynge his promiſes, and the trāquilite of cōſcience haue ioyned them ſelues togyther in the hertes of the faythfull,

Psal.lxxxiiii.

Mercy and truth haue mette togyther, ryghteouſnes & peace haue kiſſed one a nother is expounded.

Therfore yf we do not obtayne yͤ hygh treaſures & great pleſures yͭ God hath promiſed let vs impute it to nothynge els but only to our vnfaithfulnes. For S. Paule ſayth wͭout faythe it is not poſſible to pleaſe God. He that cōmeth to God, ſayth he, muſt beleue that God is, & that

Heb.xi.

he

Rom.v. he is a rewarder to thẽ that ſeke hym. Agayn, we beyng iuſtifyed by fayth haue peace toward God thorow our Lorde Jeſus Chriſt, by whome alſo it hathe chaunſed vnto vs, that by fayth we ſhould be brought ito this grace, wherin we ſtond, & prayſe vnder the hope of the glorye of GOD.

Jacob.i. S. James alſo ſayeth, If ony man wanteth wiſdome lette hym aſke of hym that gyueth it, I meane God, which gyueth to all men wout doublenes, & caſteth no man in the teth, & it ſhalbe gyuen hym. But let hym aſke in fayth & wauer not. For he ẏ doubteth, is lyke the waues of ẏ ſee, toſſed of the wynde, & caried with violence. Neyther let that mã thynke ẏ he ſhal receyue ony thynge of God.

Mark.xi. Chriſt alſo ſayeth, Who ſoeuer ſhall ſaye to this mountayne, take away thy ſelfe, & caſt thy ſelfe into the ſee, and ſhal not wauer in his harte, but ſhal beleue that theſe thinges which he ſayth,ſhall come to paſſe, what ſo euer he ſayth,ſhalbe done vnto him. Therfore I ſaye vnto you, what ſoeuer ye deſyre when ye praye, beleue that ye ſhall haue it,& it ſhalbe done to you. Agen he ſaith haue ye ỷ faith of God, ỷ is to ſaye,a ſure ꝑſwaſion & confydence of the promyſes of the grace & mercy of God,& learne ye to aſſent & agre to the deuyne promyſe which thynge yf ye ſhall do, verely I ſaye vnto you,all thynges that ye aſke whan ye praye,beleue ỷ ye ſhall receyue them,& they ſhall chaunſe to you,as he ſayth,al that euer ye aſke whan ye praye, beleue that ye ſhall haue thē, & they ſhall chaunſe vnto you, We read that whan two blynd men deſyred Chriſte to make thē for to ſe,he ſayd vnto thē,do ye beleue ỷ I am able to do this thynge? They aunſwered,we beleue Lorde. Than ſayd Chriſte vnto thē,accordynge to your faythe, be it to you. And theyr

Haue ye the fayth,of god in you/is expounded.

Math.ix.

eyes were opē. Agen whā a certayne mā brought his ſone to Chꝛiſt foꝛ to be healed, Chꝛiſt ſaid to him: If thou canſt beleue, all thinges are poſſible to hī ẏ beleueth. In diuers other places we reade, that Chꝛiſt ſayd to thē whōe he heled. Be it vnto the accordīg to thy fayth. And thy fayth hath ſaued ẏ. Foꝛ by fayth are we maryed to God. By faythe are we made the ſonnes of God. By faythe all good thynges chaunſe vnto vs. Therfoꝛe that we maye be partakers of the cōfoꝛtable pꝛomiſes of God, let vs earneſtly beleue thē, beyng perfectly ꝑſwaded that what ſoeuer God hath pꝛomiſed, he wyll ſurely fulfyll it.

Mar.ix.

Luk vii
Math.xv.
Oze.ii
Joan.i
Gal.iii

God is that truth which can nether lye noꝛ deceaue.

Foꝛ he is that trueth, which can neyther lye noꝛ deceyue, but graunteth all thynges aboūdantely to thē that aſke in faythe. Theophilacte hath a very goldē ⁊ notable ſayenge, which is this. The foundacion ⁊ grounde of all prayer is faythe. Foꝛ excepte a

In Lucā cap xviii.
The golden ſentence

man

mā doth beleue, that he ſhal receaue that to hys profyt, which he aſketh, the prayer that he maketh is vayne.

Of Theophylacte.

But if it be ſo that we are yette weake, & haue no ſure truſt of yͤ clemencye & great goodnes of God toward vs, nor can not perſwade our ſelues that our prayer is heard, but doubte & wauer peraduēture of the diuine promiſes, than after the exāple of yͤ Apoſtles let vs praye, Lorde encreaſe our fayth. Yea let vs wyth teares cry out and ſaye with the father of a certayne chylde. I beleue Lorde, ſuccour & healpe myne incredulite & vnfaythfulnes. And yͤ mighty ruler, whiche is a mercyfull & gētle God, pacient, long ſufferyng and true, which kepeth mercy, which taketh away iniquite, wyckednes and ſynne, wyll ſurely haue mercy on vs & encreaſe faythe in vs. For the power of the LORDE ſhall be wyth thē, which ſeke him with all theyr affect,

Luk. vij.

Mar. ix

Exo. xxxiiii.

Ecc. ii.

& harte

herte and mynde.

¶ The.xvii.Chapter.

We muſte aſke all thynges in the name of Chriſt.

What it is to aſke in the name of Chriſt.

FYrſtely whan we aſke ony thing of God, we maye not aſke it in our owne name, in our owne dignite & worthynes, in our owne iuſtice & righteouſnes, in our owne good dedes & merites, in our owne innocencye and purenes, but in the name of Chriſt. What is it to aſke in yͤ name of Chriſt, but only to cõfeſſe that for our owne dignite & worthynes, we are not worthy to be hearde, & therfore deſyringe to obtayne mercye, grace, fauour, & remiſſion of our ſynnes, we approche vnto the throne of GOD wythe oure faythefull prayers, not in oure owne name, but in the name of Chriſte, that is to ſaye, in Chriſtes dignite, worthynes, iuſtyce, ryghteouſneſſe, innocencye, purenes, good dedes & merites. And for his ſake & for hys goodnes do we deſyre to be heard, and to haue oure peticions graunted.

A confortable ſayenge for ſynners

This is a great conforte for them that ſhall pray, ẏ though they be imperfecte, yet is Chriſt perfecte, & his perfeccio̅ is theyr perfeccio̅, thoughe they be vnryghteous, yet is Chriſte ryghteous, and his righteouſnes is theyr ryghteouſnes, though they be vnholy, yet is Chriſt holy, & his holynes is theyr holynes, though they be voyde of perfecte good worckes, yet hath Chriſt perfecte good worckes, and his good workes are theyr good workes, if they leaue theyr vngodlines, turne from theyr wicked wayes, & ſtudy to lyue innocently, & therfore nede they not feare for to pray, but boldly to aſke all thinges in the name of Chriſt.

In Ezech. Lib. 1 Hom viii.

Our righteous aduocate, ſayth S. Gregory, ſhall defende vs ryghteous in the iudgement, becauſe we do both knowledge & accuſe our ſelues vnrighteous. Therfore not in

our owne wepīges, not in our owne
actes, but in the allegaciō of our ad-
uocate let vs truſte. Hereto pertay-
In Pſal. cviii. nethe the ſayenge of S, Auſten, the
prayer which is not made by Chriſt,
doth not only not put away ſynne,
but alſo the prayer it ſelf is made ve-
ry ſynne Chriſt ſayth, what ſo euer
ye ſhall aſke in my name, that wyll
Joan.xiiii I do, that the father maye be glory-
fyed by ẏ ſōne. If ye aſke ony thyng
in my name, that ſhall I do. Agayne
yf ye abyde in me, & my wordes aby-
Joan.xvi de in you, aſke what ſo euer ye wyll,
& it ſhall be done to you. In another
place alſo he ſayth: Verely verely I
ſay to you, what ſo euer ye ſhall aſke
the father in my name, he ſhall gyue
it you. Hytherto ye haue aſked no-
thynge in my name. Aſke & ye ſhall
receaue, that your ioye maye be per-
fect. Thus ſe we ẏ in Chriſtes name
Act.iiii we muſt aſke all thynges. For there
is none other name gyuē vnto men
vnder

vnder heuen, wherin we muſt be ſa-
ued, but onelye this name of Jeſus
Chriſt. Euery one ỹ calleth on thys
name ſhal be ſaued. For the name of Joel.ii.
the Lorde is a ſtrong tower & vale- Pro.xviii.
aũt Bulwarke, vnto that doth the
righteous, that is, the faythfull mã
ſye. Blyſſed is that man, which, tru Pſal.xxxix.
ſtethe in the name of the Lorde, and
hath no reſpecte vnto vanities and
falſe mad fantaſies.

Moreouer Dauid, although God
prayſeth him greatly, & ſayeth, that
he hath founde Dauid his ſeruaũte
euen after his owne harte, yet dyd Dauid.
not he, whan he prayed, deſyre to be
hearde for his owne name, & for his
owne ryghteouſnes & vertu, but he
prayed on this maner, LORDE heare Pſal.xliii.
my prayer, heare my requeſt for thy
truthes ſake, yea fauourably heare
me for thy righteouſnes. Agayne, in
the O Lorde haue I truſted, let me Pſal.xxx.
neuer be cõfoũded, but deliuer me in

thy righteouſnes. My ſtrēgthe and my refuge arte thou, and for thy names ſake ſhalte thou lede me forth & noriſh me. For thy names ſake Lord ſhalt thou be mercyful to my ſynne, for it is much. O god for thy names ſake ſaue thou me, & in thy vertu delyuer me. Helpe vs O God our ſauioure,, & for the glorye of thy name O Lorde delyuer vs, & be mercyfull to our ſynnes for thy names ſake. Beholde he deſyreth not the fauoure of God for his owne ſake, for his owne name, righteouſnes, trueth & vertu but for Goddes name, for Goddes ryghteouſneſſe, trueth and vertue. Nowe who is the ryghteouſneſſe of God, but Jeſus Chriſt the ſonne of God, which alone is founde ryghteous among men. As Paule witneſſeth, he is made of God our wiſdom, righteouſnes, ſanctificacion & redēcion, that as it is wrytten, he that reioyceth, maye reioyce in yͤ Lorde.

Pſal.xxiiii

Pſal.liii.

Pſ.lxxviii

The righteouſnes of God in chriſt

i.Cor.i.

Who is the trueth of GOD, but he which ſayth of hymſelf: I am yͤ way, the truethe & the lyfe. No man commeth to the father but by me? Who is yͤ vertue of God, but he that hath done no ſynne, nor in whoſe mouthe ony gile was foūd, which is Chriſt ſ. Auſtē wryteth of Chriſt on this maner, I am, ſayth he, yͤ waye, trueth & lyfe. No mā commeth to the father but by me. As though he ſhulde ſay, wylte thou walke? I am the waye. Wylte thou not be deceaued? I am the trueth. Wylt thou not dy? I am the lyfe. This doth thy ſauiour ſaye to the, there is none other, to whom thou mayſt go, but vnto me. There is no waye that thou canſte go, but by me.

The truth of God.

Joan.xiiii.

The vertue of God

i.Pet:ii

Tract.xxix. in Jo.cap.v.

So that for Chriſtes ſake and not for his owne, dyd Dauid, although both godly & vertuous, yea & dearly beloued of God, deſyre to be hearde, & to haue the Peticions of his herte graun-

teth hymſelfe alwayes a ſynner, ſeketh
helth of God, & deſyreth not to
be heard for his owne righteouſnes,
but for Gods ryghteouſnes, whiche
is Jeſus Chriſt. So that in chriſtes
name he offred vp his prayers vnto
God the father, as all the faythfull
Exo.xii. Joan.i ought to do. For Chriſt is the lambe
wythout ſpot. Chriſt is that lambe
of God, which taketh awaye the ſyn
of the worlde. Chriſt is ẏ dearly beloued
ſonne, for whoſe ſake God the
Math.iii father is well pleaſed wyth men.

Chriſt is that Byſhop, which is godly,
innocente, vndefyled & ſegregate
Heb.vii. from ſynners. Chriſt is the dore, by
Joan.x whome alone we muſte come to the
Math.i. father. Chriſt is that ſauiour which
ſaueth his people frō theyr ſynnes.
Chriſt is he by whome grace & veritie
is ſhewed vnto vs. Chriſte is he,
Joan.i. Col.i which by his mooſt precious bloude
hath reconciled vs to God ẏ father.
Chriſt therfore is he, in whoſe name

that is,in whoſe dignite,righteouſnes,innocēcy,vertue and purite we muſt offer vp oure prayers to God yͤ father. For all oure ryghteouſneſſes compared to the iuſtice of God, are Eſa.lxiiii. lyke a cloth polluted with mēſtrue. That we are not able to obtayne any thyng of God for our owne righteouſnes,it is manifeſt by theſe wordes which God hymſelfe ſpeketh by his Prophet Eſaye, I am, I am he, Eſa.xliii which putteth awaye thyne iniquities,yea & that for myne owne ſake. (Marke yͭ he ſaythe, for myne owne ſake.)And wyll remēber thy ſynnes no more. Put me in remembraūce, & let vs be iudged togyther. Tell me if thou haſt ony thyng wherby thou mayſt be iuſtifyed. Agayne: For my Eſa.xlviii. names ſake,wyll I put away myne anger. For myne owne ſake,yea for myne owne ſake wyl I do this, that I may not be blaſphemed & euel ſpoken of. In the name of Chriſt ther-ſore let hym aſke, that entendeth to obtayne ony thynge of God the father, as S. Paule ſayth, what ſo euer ye ſhall do in word ⁊ dede, do all thynges in the name of the LORDE Jeſus, gyuyng thanckes to GOD the father by hym. And ſo doyng let hym not doubte, but that he ſhall obtayne all good thynges accordynge vnto his hertes deſyre.

Col. iii.

¶ The. xviii. Chapter.

All thynge muſt be aſked accordyng vnto ẏ wyll of God

SYxtely, he that entẽdeth to pray, muſte earneſtlye prouide that he aſketh all thynges accordyng vnto the wyll of God. He may not aſke after his owne fantaſy, wyl ⁊ pleſure, but after the wyll of God. For oure wyll in compariſon of Gods wyll, is neuer good, but euel or prone to euel For we knowe not what we ſhoulde praye, as it becommethe vs. Therfore what ſo euer we aſke, we muſte referre it vnto the wyll of GOD, and be contented to be ordered in all thyn-

Rom. viii.

thynges accordyng vnto his mooſt holy wyll, as Chriſt taughte vs to praye in the Pater noſter. Let thy wyl be fulfylled as in heauē, ſo lykewyſe in earthe. Chriſt alſo hymſelfe for to geue vs an example, when the houre of his paſſion began to drawe nigh, prayed vnto his father on this manner: My father, if it be poſſible, let this cup go awaye from me: Not withſtandyng let not myne but thy wyll be fulfylled. The Leper alſo ſayde to Chriſt, Lorde if thou wylt, thou mayſt make me whole. Here ẏ Leper deſyred to be clenſed of his leproſye, yet he referred his requeſtes vnto Chriſt, eyther to be graunted or denyed. So it becōmeth vs ī lyke maner to aſke all thīges accordyng vnto the wyl of God, & what ſoeuer we deſyre, euer to ſubmit & referre it vnto Gods wyll, which knoweth beſte, what we haue nede of, & what is mooſt neceſſary for vs, before we praye.

Mat.vi.

math.xxvi

mat.viii.

Mat.xx.

mich.vii

The ſpirite & the fleſh can neuer agre. Gal. v

pray. For we haue not a greter war nor an harder fyght in this worlde, than the battayle & stryfe of the ſpirite, & of the fleſh, whiche two are allwayes ſo at debate, yͭ the hatred betwene thẽ can neuer be apeaſed For as the fleſh luſteth agenſt the ſpirite ſo doth the ſpirite fight very valeãtly agaynſt the wycked, ferce & cruell violence of the fleſh, & are euermore, as the Apoſtle witneſſeth, one agẽſt another, ſo that we can not do thoſe thynges yͭ we wolde, in ſo much that we are compelled to crye out wͭ the Apoſtle, o wretched & vnhappy that I am, who ſhall delyuer me frõ this body bonde vnto death?

Rom. vii.

How euel it is to folow our owne wylles and good entẽtes. i. Reg. xiii.

Howe euell it is to followe oure owne wyll, neglectynge in yͤ meane ſeaſon the good pleaſure of God, diuers Hiſtories of yͤ holye ſcriptures ſhewe. Kyng Saul thought that he had done well, when he perceyuynge the people to go away from hym, offered burnte offerynges to ẏ Lorde in the abſence of Samuel, ſayenge, that he dyd it to pacify the Lorde, & that he was compelled to do ſo. But Samuel ſayde vnto hym, thou haſt done folyſhly, nether haſt thou kept the cõmaundementes of the Lorde thy God whiche I cõmaunded the.

1. Reg. xv.

Agayne God commaũded Saul to ſlaye Amelech, to deſtroy all that euer ther was, not to ſpare one, not to couyt ony thĩge of theyr goodes, but to kyl man, woman, chylde, ſuckyng babe, oxe, ſhepe, camell, aſſe and what ſoeuer could there be found beſydes. But Saul folowĩg his owne wyll more then the wyll of God, ſpared Agag the king of Amelech alyue withe the beſt flockes of ſhepe, oxes, cattell, & all that euer was fayre he ſpared, & would not deſtroye them, but what ſo euer was vile and of no price, that he deſtroyed. Whan Samuel came vnto hym & ſayde, what of beaſtes do I heare her? He anſwered, the people hathe broughte them from Amelech. They be the beſt and fatteſt of all the flockes, & they be reſerued to be offered vnto the Lorde: But Samuel ſayde vnto hym. Bycauſe thou haſt caſt awaye the word of yͤ Lord, the Lorde hath caſt away the yͭ thou be no more kyng. Wyll yͤ Lorde burnt offringes & ſacrifices & not rather that it may be obeyed vnto hys worde? Obedience is better then Sacrifices, & to gyue eare to yͤ Lordes cōmaundement is more thē to offer the fatte of wethers. What godly excuſes had kynge Saul here to couer his faulte, and to make his wyll vnto carnall iudgemētes to appeare verye vertuous & godly? For all that euer he dyd, was done to honour God, to ſacrifice & offer oblacions to God. Yet God caſteth awaye that wyll, which is contrary to his wyll, ſeme it neuer ſo godly, vertu-

God caſteth awaye that wyll whych

ous and good in the ſyght of fleſhly wyſe mē. Yea curſed be all good wylles, all good zeeles, all good intentes that ſyghte wͭ the wordes of God.

to hys wyll ſeme it neuer ſo good & godly.

Oza alſo thought he had done wel when he ſeyng the arke of God in iopardy of fallyng oute of the wayne, ſteyed it wͭ his hande, yet for all hys good wyl, bycauſe he touched it, was ſtrykē of the Lorde, and ſtreyghte waye dyed.

ii. Reg. vi

Kynge Ozias in lyke maner of a good intent would haue taken vpon him to burne incenſe vnto the Lord, but Azarias the preſte ſayde boldely vnto hym, it is not thyne offyce Ozias to burne incenſe vnto the Lorde, but it pertayneth to preſtes the ſonnes of Aaron, which are conſecrated to ſuche miniſtry & ſeruyce. He commaunded hym alſo to go out of yͤ ſanctuary, & tolde him yͤ that whiche he had done, ſhould not turne vnto his prayſe of the Lorde God. And im-

ii. Pa. xxvi

mediatly after for his diſobedient preſumpcio͂, he was ſtryken w͞ leproſy, & ſo beynge caſt oute of the houſe of the Lorde, he contynued a Leper euen vnto his death.

Good intentes not groũded on Gods word/ are the authors of al euel

The Jewes dyd put Chriſt & his Apoſtles to death of a good zele, wyl intent and purpoſe. The tyrauntes whiche dyd ſlaye the holy martyres thoughte they dyd well. The bloude ſoupers alſo, which at this tyme perſecute Chriſtes goſpel vnder ẏ name of Hereſye, & cruelly ſlaye & ſhed the bloude of the true Chriſtians vnder the pretexte of perſecutynge Heretikes, perſwade themſelues that they do well, & thynke they meryte greatly in ẏ ſyght of God, as Chriſt ſayth the tyme ſhall come that they which kyl you, ſhall thy͂ke ẏ they do an high ſeruyce vnto God.

Joan. xvi

Whyle we follow our owne wyll, we commyt many abſurdities & vnſyttynge thynges. Therfore what ſoeuer we do we muſt haue a reſpect to the wyll of God, ⁊ make ours conformable vnto it, vnleſſe we hepe vp dānacion vnto our ſelues in all our peticions, prayers ⁊ requeſtes. We muſte aſke accordynge to the wyll of God. He that doth otherwyſe, doth euell, ⁊ therfore he obtayneth not ỷ which he deſyreth, as S. James ſayethe: Ye aſke, and haue not, bycauſe ye aſke amyſſe, for to conſume it vpon youre volupteouſnes. If he doth obtayne it vndoubtedlye it is to his greater dānaciō. Therfore let vs aſke accordynge to the wyll of God. So may we be ſure to haue our hertes deſyre, as S. Johñ ſayth, This is the trueth that we haue in God, that yf we aſke ony thyng according vnto his wyll, he heareth vs. And yf we knowe that he heareth vs, what ſo euer we aſke, we knowe that we ſhall haue the Peticions that we deſyre of hym. And that we maye do it

Iaco.iiii.

i.Joan.v.

Pſal.cxlii. fruytfully, let vs praye w the Pſalmograph, teach me O Lorde, to do thy wyl, for ẏ arte my God. So ſhal God worke his good pleaſure in vs.

The nynetyne Chapter.

We maye appoynte God no tyme

MOreouer although ī our prayers we aſke all thynges accordyng vnto the wyll of God, yet may not we appoynt God the tyme of obtaynynge theſe thynges. We muſte praye & aſke, but oure peticions we muſte referre & commyt to God for to be graunted, whan it ſhall be hys mooſt godly pleaſure. For he knoweth what is mooſt fitte for vs better than we do our ſelues, & he wyll vndoubtedly graunt vs thoſe thinges that we aſke, or elles muche better, Pſal.cxxii. whā he ſeeth his tyme. Therfore let vs lyft vp our eyes vnto him, which dwellethe in ẏ heauens. And as the eyes of ſeruauntes are euer on the hādes of theyr mayſters, & as ẏ eies of the handemayde are all wayes on the

the handes of her mayſtres, ſo lette our eyes be bent euer vnto yͤ Lorde, vntyll he hath mercy vpon vs. Let vs aſke, ⁊ paciently abyde his diuine wyll, ⁊ ſurely we ſhall not be deceyued of oure deſyres. But yf we ſhall appoynte hym the tyme, ⁊ wyll that he be obediēt to our wyll, rather thē we to his, than do we tempte hym, ⁊ prouoke his anger agaynſt vs. Exāple haue we in yͤ Hiſtory of Judith, Iu. vii. viii. where we read that whan the Iſraelites had ben longe oppreſſed of Holofernes ⁊ his army, ⁊ had contynued manny houres in theyr prayers, cryenge vnto the Lorde for helpe, ⁊ yet perceyued none at all at yͤ hande of God: They all conſented that yf God dyd not helpe thē wythin fyue dayes, they woulde gyue ouer both thēſelues ⁊ theyr citie vnto Holofernes ⁊ his people. But whan Judith that vertuous woman hearde of it, ſhe ſayde: Why haue ye conſented to gyue ouer the citie vnto the Aſſyrianes, yf helpe commeth not vnto you from the LORDE within fiue dayes? What are you that thus tempte the LORD This is not a ſayēg for to prouoke mercye, but rather to ſtore vp yre, & to kyndle furor. Haue ye appoynted yͤ tyme of the LORDES mercy? & haue ye appoynted hym a daye at youre pleaſure? But ſeynge the LORDE is paciēt, let vs repent, and be ſory for this thynge, and let vs deſyre his fauour wͭ weppynge teares.

Thus ſe we that it is no ſmale offence, be our peticions neuer ſo righteous, for to appoynte God yͤ tyme. For that appoyntement of tyme declareth vs to be vnfaythfull. It ſheweth that we haue no ryght perſwaſion of God. It is a maniſeſt argument, that we depende & hange vpō Gods goodnes & mercy only for our carnall profytte & auaūtage. It maketh euydent, that we do no longer regarde God, than he ſatiſfyeth and fulfylleth our luſtes, pleaſures, and deſyres. Therfore let vs do, that we are cōmaunded, that is, hūblye offer vp our prayers to God, wyth all ſubmiſſion of mynde, powre out our hertes before him, & with vnfayned teares lament our cauſe vnto hym, nothynge doubtynge, but that accordyng to his mooſt godly promyſe he wyll heare vs, graunt vs thoſe or els better thynges, when it ſhall be hys pleſure. And yf God ſemeth to withdraw his helpe frō vs at any tyme & not ſtreyghtwayes to graūt vs our requeſtes, lette vs not diſpayre, nor fall from the true confidence, truſte & hope in the mooſt confortable promiſes of god therfore, but rather be the more earneſt & importune in aſkynge, beynge perſwaded that God only differreth & prolongeth the accompliſhmēt of his mooſt faythfull promyſe, bycauſe he wyll trye oure

Good counſel

What is to be done, if god graūteth not vs our deſyres ſtreyghtwayes ſayth, whyther it be right conſtant, and ſtedfaſt or not. Dearly beloued, ſayth S. Iohn̄ Chriſoſtome, whā I ſaye, praye vnto God, beſech hym, & wayte vpon him, thou ſayſt: I haue prayed once, twyſe, & thryſe, yea and ten tymes & twenty tymes, & what haue I receyued, ſayſt thou? Go not thy way, tyll thou receyueſt, for the ende of the thyng aſked, is the receyuynge of hym that prayethe. Than ceaſe thou, whan thou haſt receyued yea rather neyther ceaſe ȳ than, but ſtil ꝑceyuer & cōtinue, giuīg thankes for that which thou haſt receyued, ȳ that which thou haſt taken, may continually remayne with the.

Mat. xv
The womā of Canane is to be followed.

Let vs followe the woman of Canane, whiche, as it woulde appeare, beynge denyed of her peticiō diuers tymes, at the leeſte receyuynge but ſmale cōfort at chriſtes hand, would not ceaſe, but ſtyll continued in makynge ſuyte & ſupplicaciō for ȳ helth

of her doughter, tyll at the laſte ſhe
heard this ſwete & cõfortable voyce, O woman great is thy fayth. Be it vnto the, as thou wylte.

¶ The.xx. Chapter.

THe laſte of all, which is to be conſydered in the preparacion of prayer, is ſo neceſſary, that without it, al the other are but vayne, and no thyng to the purpoſe: And it is this that whã ſoeuer we entend to pray, we do fyrſt forgyue ſuch as haue offended vs, or els by no meanes can we obtayne remiſſion of our ſynnes & fauour at the hand of God. Therfore do we on thys maner praye in the Pater noſter: Forgyue vs oure dettes, euen as we forgyue our detters. And Chriſt ſayth, forgyue, and it ſhall be forgyuen you. Yea he gyueth vs a playne cõmaũdement ẏ we ſhould forgyue ſo many as haue offẽded vs, before we praye, or elles oure prayer worketh vs rather damnacion

We muſt forgyue if we wyll be forgyuen

Math. vi

on than ſaluaciō. Whan ye prepare your ſelues to praye, ſayeth Chriſte, forgiue yf ye haue ony thyng agenſt ony man that your father, whiche is in heauē, may forgyue you alſo your treſpaſſes. Agayne he ſayth: if ye forgyue men theyr faultes, your heauēly father wyl alſo forgyue you. But yf ye do not forgyue men theyr faultes, nether wyll your father forgiue you your faultes.

Mar.xi

Math.vi

We reade that Peter came vnto Chriſt, & ſayd, Lorde howe ofte ſhall my brother ſynne agaynſte me, and I ſhall forgyue hym? Untyll ſeuen tymes? Chriſt aunſwered, I ſay not vnto the, vntyl ſeuen times, but vntyll ſeuenty tymes ſeuē tymes. And i Luke he ſayth: Take hede to your ſelues. If thy brother ſynneth agēſt the, rebuke hym, & yf he repente, forgyue hym. And yf he ſinneth ſeuen tymes in a daye agaynſte the, & ſhall ſeuen tymes in a day turne agayne

Mat.xviii
So ofte as our neygh-
boure offende
ſo oft muſte
we forgyue
hym
Luke.xvii

vnto the, ſayenge: It repenteth me, ſyr. forgyue hym. And in Mathewe to make the matter more playne, that we ſhall not be forgyuen of God, except we forgyue thē ẏ offende vs, he putteth forthe a ſimilitude or parable of a certayne kynge, which when he called hys ſeruauntes to a countes, had one brought to hym, which ought hym ten thouſande talentes. When he was not able to paye, hys Lorde cōmaunded hym to be ſolde & his wyfe, & his Chyldren, & all that euer he had, & payment to be made, The ſeruaūt fell downe, & worſhypped hym, ſayenge: LORDE be patient toward me, & I wyll paye the all togyther. The LORD had pitie on that ſeruaunt, loſoned hym, and forgaue hym all that he ought. But that ſeruaunte goynge forth founde one of his fellow ſeruauntes, which ought hym an hundred pence, and layenge hand on hym, & takig him by ẏ throte

Mat. xviii

he ſayde, paye that thou oweſt. Hy
fellowe ſeruaunte fell downe, & deſy
red hym, ſayenge. Be pacie͂t towar
me, & I wyll paye the all togyther.
He would not, but went his way, &
caſt him ito pryſon, vntyll he ſhould
paye the dette. Whan his fellow ſer-
uauntes ſaw that which was done,
they lame͂ted verye ſore, & came, and
openned vnto theyr Lorde all thoſe
thynges that were done. Than dyd
theyr Lorde call hym, & ſayde vnto
hym, thou vngracious ſeruaunt, I
forgaue the all that dette, whe͂ thou
deſyredſt me, had it not ben conueni-
ent alſo, that yͧ ſhouldeſt haue had pi-
tie on thy fellow ſeruaunt? And his
Lorde beynge angry, co͂mytted hym
to the Jalours, vntyll he ſhould pay
all that was due vnto hym. Chriſte
concludethe: So lykewyſe ſhall my
heauenly father do vnto you, yf eue-
ry one of you euen from yͤ very hert
doth not forgyue hys brother theyr

offen

ffences. Hereof doth it appere more lerely than the lyghte, that excepte we forgyue, we ſhall neuer be forgyuen, neyther can ony thynge pleaſe God that we do, yf it be done out of charitie. For the worde of God abydeth fyrme, ſure, & conſtant for euermore. And this ſayeng of Chriſt can not be mocked by onye meanes, nor made fruſtrate, ſo lykewyſe ſhall my heauenly father do vnto you, yf euery one of you euē from ŷ very herte dothe not forgyue his brother theyr offences. What S. Paule wryteth of thoſe workes, which are done out of charite in the fyrſte Epiſtle to the Corinthians, the thyrtene Chapter, it is not vnknowen to them ŷ reade the holy ſcriptures. God loueth no vncharitable, malicious, wycked, enuious, & bloudy prayers. Euery one that hateth his brother, is a mãſlayer. And ye knowe ſayeth S. John, ŷ euery manſlayer, hathe not euerla-

Prayers done oute of charite pleaſe not God.

1. Joan. iii.

ſtyng lyfe abydyng in hym. Agayne If any man ſayeth, I loue God, and hatethe his brother, he is a lyer. For he that loueth not hys brother, whō he hath ſene, god, whom he hath not ſene, how can he loue? And this commaūdemēt haue we of hi, yͭ he, which loueth God, do alſo loue his brother. But let vs heare what oure golden mouthed Doctor ſayeth to this matter.

i.Joan.iiii.

¶ The.xxi.Chapter.

Hom.lxxxix
De oratione

If that we be commaūded not only to pray for the faythfull but alſo for the vnfaythful, conſyder thou how great an euel it is to deſyre euel agaynſt yͤ brothers. What doſt thou o man? Commeſt thou to God for to make hym mercyfull vnto the, & doſt thou wyſh euel to another? Excepte thou doſte forgyue, neyther ſhall it be forgyuen the. Thou doſte not only not forgiue, but thou alſo deſireſt God that he wyll not forgyue? If it ſhall not be forgyuen the, which doſt not forgyue, doſte thou not alonlye not forgyue, but alſo deſyreſt GOD not to forgyue? If it be not forgyuē him, that doth not forgiue, how ſhal it than be forgyuen him, which prayeth the Lorde, that he maye not forgyue? If it be a ſhame to haue enemies, conſyder thou than, howe great a ſynne it is to deſyre euell to them, whan thou oughteſte to pourge thy ſelfe, bycauſe thou haſt enemies, doſt thou alſo accuſe thē? What forgyuenes ſhalte thou obtayne, detracting & reportyng euell of thy neyghbour, chefely at ſuch time, when thou haſt nede of no meane mercye. For thou cāmeſt alſo to praye for thyne owne ſynnes. Remēber not therfore other mennes fautes, vnleſſe thyne owne be reſerued. Thou arte a man, vomyte not oute the poyſon of adders. Thou arte a man, playe not the cruell wylde beaſt. Thou haſte a mouth made vnto the for thys cauſe, not ỹ

Note well

Why god hath gyuen vs a mouthe

thou ſhouldeſt byte, but that ỹ ſhouldeſt heale. Remēber what God manifeſtly hath monyſſhed the to do, euen that ỹ ſhouldeſt ſpare ⁊ forgiue.

Agayne in another place he ſayth as concernynge that which is wrytten: Forgyue vs oure dettes, as we forgiue our detters, who is he amōg vs all, that dare boldely ſaye theyſe thynges to God? For althoughe we do no euell to our enemies ⁊ detters yet haue we within vs a wounde of offence, that is incurable, and canne not be made whole. But Chriſt wyll not only that we forgyue them that offende vs, but alſo that we loue thē and praye for them. For yf onlye thou doſt not hurt hym, which hath hurte the, ⁊ yet turneſte awaye thy ſelfe from hym, ⁊ wouldeſt not gladly ſe hym, without doubte ther abydeth a wounde in thy breſt, ⁊ ſorowe encreaſeth ſtyll in thy herte. If it be ſo, certes that is not fulfylled, which

De compunc. cordis. li. i.

Chriſt hath cōmaūded. Wylte thou that God be mercyfull vnto the on ſuche ſorte, that he ſhould not hurte the, & yet turne hymſelfe awaye frō the, & remember thy ſynnes, & haue no mynde to ſe the? Therfore euen ſuch one as thou wouldeſt that god ſhould be vnto the, whan thou deſyreſt forgyuenes of thy ſynnes, ſuche one oughteſt thou to ſhewe thy ſelfe vnto them, whiche haue offended agaynſt the. As a certayne wyſe man wryteth, ſayeng, he that ſeaketh vēgeaunce, ſhall fynde vengeaūce of ẏ Lorde, which ſhall ſurely kepe hym his ſynnes. Forgyue thy neighbour the hurte that he hath done the, & ſo ſhall thy ſynnes be forgyuen the alſo whan thou prayeſt. A man that bereth hatred agenſt another, howe dare he deſyre forgyuenes of God? He that ſheweth no mercy to a man which is lyke hymſelfe, howe dare he aſke forgiuenes of his ſynnes? If he

We oughte to be ẏ ſame to other ẏ we would God ſhuld be to vs

Eccle. xxviii

yͭ is but fleſh, beareth hatred, ⁊ kepe it, who ſhall intreate for his ſinnes.

Seyng therfore that excepte we do forgyue oure detters, our dettes ſhall not be forgyuen of God, and in aſmuch as we ſhall fynde God ſuch one to vs, as we are to oure neyghbours, let vs followe Chriſt ⁊ Steuen, which prayed to God for theyr enemies in the myddes of theyr tormentes, that they myghte be forgyuen.

Math. xxvi. Actuū·vii

For let vs know this to be true and nothyng more truer, that as a Surgion can not heale perfectly yͤ wound, ſo long as any yron is in it, ſo lykewyſe can not prayer profyt ſo long as the mynde is cankered, and defyled wyth gyle, fraude, decepte, ſimulacion, rancoure, hatred, malyce emnite, ⁊ ſuchs other wickednesses.

Marke thys ſimilitūde

In math. ca. vi.

Ther is nothyng, ſayth Chriſoſtom that maketh vs more lyke vnto god than if we be gentle ⁊ eaſye to be intreated of them that be euel, and do hurte vs. God is redy to forgyue al tymes, if we forgiue. God maketh his ſonne to ſhyne both vpon ẏ good & euell, & ſendeth rayne vpon ẏ righteous & vnrighteous. Let vs therfore after the example of our heauē ly father, loue not only our frendes but alſo our enemies, yea & that frō the bottome of the harte. Let vs forgyue ſo many as offende vs, & ſhewe our ſelues of ſuch affeccion toward them that offende vs, as we deſyre ẏ Chriſt ſhoulde be towarde vs. Lette vs be ſo feruentely gyuen vnto the preſeruacion of fraternall concorde & mutuall charite, that if thorowe humayne infirmite it chaunſeth at ony tyme that contēcion riſethe vp amonge vs, we maye notwithſtandyng ſo ſhortely put it awaye by reconcylynge one to another, that all diſpleaſure taken awaye, the ſonne maye not faull downe vpon our anger. Let vs euer ſet before our eyes

Math.v.

Folow theſe admoniciōs

Godly counſels to contineWe in loue and charite.

Ephe.iiii.

Col.iii. this ſayeng of S. Paule: As ẏ elect of God, holy & beloued, put on tẽder mercy, kyndnes, hũblenes of mynde mekenes, longe ſufferynge, forbearyng one another, and forgyuynge one another (yf onye manne haue a quarell to another) as Chriſt forgaue you, ſo do ye. But aboue al thiges put on loue, which is the bonde of perfeccion. And the peace of God mought rule in your hertes, vnto ẏ which peace ye are called in one body, and ſe that ye be thanckefull.

If we wyll do thus whan ſo euer we praye, we maye be ſure to praye wyth fruite, we maye be ſure to obtayne what ſo euer we aſke of God the father thorow Jeſus Chriſt, we maye be ſure to haue forgyuenes of all oure ſynnes, & euer to haue God the father a bounteous and gentyll father vnto vs.

Hytherto haue I declared, what prayer is, of what vertue & ſtrength the true and chriſten prayer is, and howe we ought to prepare oure ſelues for to praye.

Now it remayneth that I declare in what place a chriſten man ſhould praye, & after what maner. Agayne for what thynges, & at what tyme he ought to praye.

¶ In what place a Chriſten ſhould praye.

¶ The.xxii.Chapter.

Although God in ẏ olde lawe was called vpō, & prayed vnto of ẏ Iewes in the Tēple of Ieruſalē, which Salomon bylded, & although god had choſen that place, wherin chefely he ſhoulde call vpon his name, offer Sacrifyce vnto hym, read & learne his mooſt holy law, & do ſuch thynges as he had appoynted them in his word, yet both at that tyme, yea & alſo many yeres before, we read that diuers holy mē prayed in other places beſydes that Temple, & were harde. Nether dyd God ſo inſtitute that temple to be a houſe of prayer, as though it ſhould only be there lawefull to call on hys diuine name, but yͭ by that meanes he ſhoulde kepe the groſſe Iewes in an order, which els woulde haue inuēted newe kyndes of worſhyppyng God after theyr owne fantaſy, & reſorted to ſuch places, where Idolles were worſhypped, & by this meanes by prouoked vnto Idolatrye, whereunto they were very much bent, as we maye ſe in the holy Scriptures. Therfore god appointed thē to pray in that temple of Salomon, not takynge awaye yet for all that the lybertie of prayeng in euery place frō the faythfull. For we read yͭ Enos yͤ ſonne of Seth dyd fyrſt begynne to call on the name of the LORDE, before ony temple was buylded. And it is

Why the tēple of Salomō was builded.

Gene. iiii.

it is to be thoughte, that Abell alſo prayed vnto go d, whan he offered ſacrifyce, Enoch, Nohe, Thare, Abraham, Iſaac, Iacob, Ioſeph with many other of the auncient Patriarkes worſhypped & prayed vnto God, one in this, another in that place before ony one peculiar houſe was appoynted & dedicated vnto praier, yea and God hearde thoſe prayers, accepted them, & graunted the peticions aſked in them. What other thynge do the enſamples of all theſe holye men teach vs, than that it is lawfull for a faythfull man to praye wythoute ony differencye in euery place. Dyd not the chyldren of Iſrael praye to God, whã they were oppreſſed with miſerable captiuite in Egipt a lond full of Idolatry, ſuperſticiõ, and all kyndes of wickednes? Dyd not Moſes & Aaron many tymes praye vnto ỹ Lorde in wyldernes? Dyd not Ioſue praye vnto God in hys war-

A Chriſten man maye lawefullye ſ praye in euery place.

Exod. ii

Ioſue. x

res, whan he made the Sonne and Moone to ſtand ſtyll, vntyll he had reuenged hymſelfe of hys enemies? iii.Reg.xvii. Dyd not Helias praye in the houſe of the wydowe of Sarepta, whã he reſtored her ſonne frõ death to lyfe? Dyd not he agayne praye in the top of the mounte Carmelius, & obtayned after long droute plẽte of rayn? iiii.Reg.xx Eſa.xxxiii Dyd not Ezechias the kyng, whan he heard that he ſhould dye, pray to the Lorde in his bed, & obtayned to lyue.xv.yeares lõger? Nehem.i Dyd not Nehemias butlare vnto kyng Artaxerzes both do ſeruice vnto his Lorde, & alſo praye vnto god? Toby.viii Dyd not Toby & Sara his wyfe pray vnto God in theyr houſes? Dyd not Job pray vpon ẏ dungehyll? Judi.xii Dyd not Judith praye vnto the Lorde in her Oratory, & diuers other places? Dyd not Daniel, whan he ſerued the wicked Dan.vi kyng, knele downe & praye vnto the Lorde thryſe euery daye in his chãber? Dyd not he praye to God, whā he was caſt into the denne of Lyōs? Dyd not Jonas praye in yͤ whales belly? Dyd not Quene Heſter praye ſecretely in her chamber? Dyd not Suſanna pray in the ſtreate, as ſhe wente for to be ſtoned vnto deathe? Dyd not Jeremy praye vnto God, when he was in preſonne? Dyd not Chriſt cuſtomably praye on yͤ moūtaynes in yͤ felde? Dyd he not praye in the gardyns? Dyd he not praye hangyng vpon the croſſe? Dyd not Stephen pray to God, whā he was ſtoned vnto death? Dyd not yͤ Apoſtles wyth certayne women, & Mary the mother of Jeſu & his brothers praye togither after Chriſtes aſcencion in a parloure? Dyd not Cornelius the Centurion pray at home in his houſe? Dyd not Peter praye in the ouer parte of the houſe of Symon the Tāner? Dyd not Paule wᵗ his cōpanions praye in diuers places

Dan.xiiii
Jonas.ii
Heſt.xiiii
Dan.xiii
Luke vi
Math.xxvi
Math.xxvii
Actum.vii
Act.i
Actum.x
Actum.xx

ces, as cities, townes, feldes, ſee bãckes, ſhyppes, priſons &c? Were not all theſe hearde? yes verely, & theyr peticions graunted thẽ mercifully. What do we lerne of all theſe Hiſtories? Certes that a faythfull chriſtian is boũd to no place. Wher ſoeuer a faythful mã prayeth, he ſhall vndoubtedly be heard. Chriſt ſayd to yͤ womã of Samaria: Woman beleue me, yͤ hour cometh whẽ nether ĩ this mountayne, nor at Jeruſalẽ ye ſhall worſhyp the father. Ye worſhyp ye knowe not what. We worſhyp that we knowe. For helth is of the Jues. But the houre cõmeth, & nowe it is whã true worſhyppers ſhal worſhip the father in ſpirite & trueth. For yͤ father alſo ſeketh ſuch yͤ maye worſhyp hym. For God is a ſpirite, and they that worſhyp hym, muſt worſhip him in ſpirite & trueth. Saynt Paule alſo ſayth, I wyll that men praye in euery place, lyftynge vppe pure

A chriſten mã is bounde to no place for to praye

Joan.iiii

i.Tim.ii.

pure handes wythoute wrath & cōtēcion. But let vs heare what Chriſoſtome ſayth,

The. xxiij. Chapter.

Hom. lxxix de orations

Let vs not excuſe our ſelues ſayenge, that it is no eaſye thynge for a man beyng entāgled wͭ worldly buſineſſes to praye, ſeyng that he hath no Oratory nor houſe fytte for prayer nygh vnto hym. For wher ſo euer thou be, thou mayſt make and appoynt thyne altare. For the place hyndereth nothynge, neyther dothe the tyme let, but though thou doſte not bowe thy knees, nor knocke thy breſt, nor ſtretche out thy handes to heauē, yet mayeſt thou pray aright, & make thy prayer perfecte, ſo that thou only ſheweſt & bryngeſt forth a feruēt mynde. For thou mayſt whā thou goeſt vnto markette, & walkeſt by thy ſelfe alone, make longe prayers. Thou mayſt alſo ſittyng in thy ſhoppe, & ſowynge ſkynnes dedicate thy ſoule vnto the Lorde. The ſeruaunt alſo that dyeth, or goeth vp & downe, & the Cooke doyng his office whan he can not go to chyrch, maye make a prayer longe & diſcrete. For god diſdayneth not the place, but requireth one thyng, that is to ſaye, a feruēt mynde and a pure ſoule. For Paule alſo, not in an Oratory, but in the priſon lyenge wyde open, nor ſtondyng ryght vppe, nor bowynge his knees, for the clogge, wherwyth his feete were bound, dyd not ſuffer hym, yet ſeyng that he lyeng, prayed feruently, he ſhaked the pryſonne vnloſoned the foundacion, and dyd bynd the keper of the pryſon, & afterward brought hym vnto holy religion. And Ezechias not ſtādyng right vp, nor bowynge hys knees, but lyeng wyde open in his bedde becauſe of his ſyckenes, whā he turned hym ſelfe vnto the wall, in aſmuche as he called vpon God feruently & with a pure ſoule, he both called agayne the ſentence pronoũced, obtayned much beneuolence, & was reſtored to hys olde helth. And the thefe beyng ſtretched out vpon the croſſe, wyth fewe wordes purchaſed the heauẽly kyngdome. And Jeremy in the myre and lake, & Daniel in the priſonne and amonge the wylde beaſtes. And Jonas in the belly of a whale, prayeng vnto God, dyd both diſſolue all maner of euels, wherwith they were beſeged, cõpaſſed & ſet aboute, and alſo founde fauoure at the hand of God, what than oughteſte thou to ſaye, whan thou prayeſt? Verely euẽ the ſame thyng that the woman of Canane dyd. For euẽ as ſhe ſayd. Haue mercye on me, my doughter is greuouſly vexed of a dyuell, ſo ſay thou lykewyſe, haue mercy vpon me, my ſoule is very greuouſly vexed of a dyuell. For ſynne is a great dyuell, ſhe ỹ had the dyuell, dyd fynde mercy, &

Whē mercy is/there is al good thinges

yet was ſhe hated, whā ſhe dyd ſyn. Haue mercy on me, is but a ſhort ſaienge, yet doth it contayne an whole ſee of mercy. For wher ſoeuer mercy is, ther are al good thiges. Though thou be without the chyrch, cry, ſayeng, haue mercy on me though thou doſt not moue thy lyppes, but onlye cry in thy mynde. For God alſo heareth them that holde theyr peace. Ther is no place to be ſought, but a begynnyng of a place. Jeremye was in the myre, & he made God bounteous vnto hym by prayer. Job was on ẏ dunge hyll, & he made God mercyfull vnto hym. Jonas was in the whales bellye, & he had God gentyll to hym. Though thou be in a barne praye. Where ſo euer thou be, praye. Thou arte the tēple, ſeake no place. The ſee was before the Jewes, and the Egipcians behynd at theyr backes, & Moſes in the myddes ſpeking nothynge, for he was greatly troubled in his prayer, yet ſayd God vnto hym, what cryeſt thou to me? In lyke manner thou therfore, whan ſo euer tẽptacion ſhall come vnto the, flye vnto God, & call on the Lorde. Is he a mã, that thou ſhouldeſt ſeke after a place? God is euer at hande. For thou yet ſpekyng, he wyll ſaye: Beholde here I am preſente. Thou haſt not yet made thy prayer, and he bryngeth healpe. For if thou haſte a mynde pure from vnclene mocions, though thou be in the market, or in waye, or in the conſiſtory, or in ẏ ſee, or in the ynne, or in the ſhyppe, or in ony other place of the worlde, looke where ſo euer thou calleſte on God, there mayſte ẏ obtayne thy peticiõ.

De vera innocen. cap cccxiii.

Hytherto haue I reherſed ẏ wordes of S. John Chryſoſtome. Lyke vnto this writeth Saynt Auſten, ſayeng: Why doſte ẏ ſeake for a fyt and holy place, whan thou ſhouldeſt make thy ſupplicaciõ to God? make

clene

The ſoule of a Chriſtian man, is the temple of God.

cleane thy inward partes, & all euell luſtes expulſed from thenſe, prepare thy ſelfe a ſecrete place in the peace of thy harte. Thou wyllyng to pray in the Temple, pray in thy ſelfe, and ſo behaue thy ſelfe alway, that thou mayſt be the Tẽple of god. For God heareth there, where he dwelleth.

i. Cor. iii. & vi
ii. Cor. vi.
Mat. vi.

Thus ſe we both by the authorite of the holy ſcriptures, & the aũcient fathers, that a faythfull & chriſten man maye pray lawfully in euery place, in aſmuche as he is the Tẽple of god, as S. Paule ſaythe: Do ye not knowe that ye are the Tẽple of god, & the ſpirite of god dwellethe in you? The Temple of god is holye which you are. And this is it ẏ chriſt ſayth: Whan thou ſhalte pray, enter into thy cloſet, and the dore ſpeared praye to thy father, whiche is in ſecret. Therfore let hym ẏ ſhall praye, nothynge feare to praye vnto God in euery place boldly, with this perſwaſion ſwaſiõ ẏ God wil heare hĩ, ⁊ graũt hĩ his hertes deſyre ĩ what ſoeuer place he be.

¶ The.xxiiii. Chapter.

Slaunder not ye ſyco-phantes

I Haue not ſpoken theſe thynges to make ony pſõ for to haue ẏ leſſe deuocion to go vnto the Chyrche ⁊ accuſtomed place of prayer, when time requyreth (whiche thynge God forbyd that anye man contrary to my meanyng ſhould gather of theſe my wordes, or thereby be occaſioned the leſſe to obſerue and kepe the commendable order of thys Realme nowe a dayes vſed among vs) but to ſhewe that a faythefull Chryſtẽ man maye lawefullye by Goddes worde praye in euery place, with thys perſwaſiõ that God wyl alſo heare him in euery place, yea and that whan ſoeuer he prayeth, ſo that his prayer be made accordynge vnto the wyl of god, and as I haue taught heretofore. For we reade that Chriſt at dyuers tymes dyd ſo approue and allowe the

The Author condemneth not prayenge in ẏ chyrch.

Math.xxi
Mar.xi
Luk.xix

L temple

Joan.ii
Eſa.lvi
Jere.vii.
Chriſt dyd approue the Temple of Salomon

temple of Jeruſalem, that of the very ſame place he rehearſed this text of the holy ſcripture, my houſe ſhall be called the houſe of prayer. Agayn he droue out with whyppes ſuche as dyd bye & ſell in the tẽple, declarynge thereby, that it was a place of more holines, & of greater pryce in ẏ ſight of God, than that ony prophane buſineſſes myght lawfullye be in it exercyſed. He alſo many tymes preached in the Temple, & it is not to be doubted but that he alſo vſed there to praye. Agayne, we reade that the Apoſtles after Chriſtes aſcencion repared thyther oftentymes bothe to preach & praye. Places therfore dedicated to prayer ought not to be deſpyſed nor abhorred, but vſed vnto ẏ end for ẏ which they were inſtituted

Act.iii
Places dedicated to pray ought not to be deſpiſed

Math.xviii.

Chriſt ſayth, wher ſoeuer two or thre ſhalbe gathered togyther in my name, there am I in the myddes of them. Nowe in Chyrches it is to be thought that many are gathered togyther in Chriſtes name, therfore is Chriſt there amonge them. Seynge that he is ſo, euery man ought ioyefully to repare thyther, whan they maye conueniently, but chefely whē the tyme & publyque order doth require, & ther both faithfully to pray deuoutly, to be preſent at yͤ miniſtraciō of the mooſt bleſſed Sacrament of the altare Chriſtes very body and bloud, & delygently to read or heare the worde of God, & furthermore to do ſuch thynges, as the place & tyme ſhall than requyre. At all other tymes whan ſo euer a chriſten mā ſhall be deſpoſed to praye, let hym praye boldely, and althoughe he be not in the chyrche, yette let hym nothynge doute, but that his prayer ſhall ther alſo be hearde and graunted.

¶ After what maner a chryſten man ought to pray.

¶ The.xxv. Chapter.

NOwe it remaynethe to declare after what manner a Chriſtẽ man ought to pray. In the declaracion hereof it ſhall be neceſſary, that he whiche wyll praye aryght, doth fyrſt cõſyder what he is to whome he muſte praye. Agayne, what he hym ſelfe is that prayethe. It is no man nor Aungell, but God which is prayed vnto, whome the angelike poteſtates do reuerẽtly feare, whom all the whole company of heauen do magnify, commende, prayſe, worſhyp & honour, whom the diuels do feare, tremble & ſhake for dreade, in whoſe name euerye knee bothe of thynges in Heauen, of thynges in earth, & of thynges vnder the earth do bowe, whiche is of puyſſaunt power i holynes terrible, al prayſe worthy, & doynge meruaylous thynges which is a conſumynge fyre, whiche is

Who it is
vnto whõ we
we praye

Iaco.ii
Phi.ii.

Exo.xv.
Deut.iiii.
Heb.xiii.

is a great Lorde aboue all ẏ Gods, which is the Lorde of all thinges, & no man can reſyſt his maieſtie. which is great in ſtrength, iudgement and ryghteouſnes, whoſe eyes are open vpon all the wayes of the ſonnes of Adam, & in whoſe ſyght no creature is innocent.

ii.Par.ii.
Heſter.xiii
Iob.xxxvii
Iere.xxxii.
Exo.xxxiiii

Whan he hath on this manner cõſidered of God, than muſt he ponder what hym ſelfe is, euen a very miſerable ſiner, deſtitute of all goodnes, voyde of all godlynes, & vnworthye to approche vnto the throne of ẏ diuyne maieſty. For this humiliacion of our ſelues helpeth greatly to the auauncement of our prayer. For the more that ony man deiecteth & throweth downe himſelfe, the nerer is he made vnto God. The Phariſe was farre of from god, although he ſtode nexte vnto the Propiciatory, remẽbrynge his good dedes, & deſpiſynge other men in cõpariſon of hymſelfe.

What he is that prayeth

The lowlyer the nearer to God.
Luk.xviii.

The Publicane, which ſtondynge a farre of prayed, came nygher vnto God. For the Lorde is hyghe, & yet doth he beholde humble thynges, he knoweth high thynges a farre of, he deſpyſeth the hawty, & loketh on the prayer of yͤ hūble, & the prayer of the doth not he deſpyſe. Wylte yͧ heare, howe hygh a thynge the prayer of a man, whiche humbleth hymſelfe, is? Eccle.xxxv. The wyſe man teacheth this thynge ſayenge: The prayer of hym that hūbleth hymſelfe, ſhall pearſe & go thorowe the cloudes, and tyl it draweth nyghe, it ſhall not be conforted, and it ſhall not comme downe vntyll the mooſt hygheſt doth looke vpon it.

Dan.ix. This humilitie do we reade to be much vſed amonge holy men, in tymes paſt. Daniel prayed on this mānner, not in our owne ryghteouſneſſes O Lorde do we powre oute oure prayers before the, but in thy great mercyes. Heare vs, O Lorde, Lorde be mercifull vnto vs. Heare vs, and do theſe thynges that we aſke, yea & that for thyne owne ſake. Also Baruch, the ſoule, ſayth he, that is vexed for the multytude of her ſynnes. which goeth on heuely and wekely, whoſe eyes begynne to fayle, ſurely ſuche a ſoule aſcrybeth prayſe, glory & ryghteouſnes vnto the O LORDE: Not for the ryghteouſnes of our fathers do we powre out our prayers in thy ſyght, & aſke mercy before thy face, O Lorde our God, but bycauſe thou arte mercyfull. Haue therfore mercy on vs, for we haue ſynned before the.

Baruc.ii.

This cōſideracion once had both of god & of hymſelfe, wherby he hath learned God to be ryghteous, hymſelfe vnryghteous, God to be good, hymſelfe euel, God to be holy, himſelfe prophane. God to be honorable, hymſelfe miſerable, God to be pure, hymſelfe vnpure, God to be immaculate hymſelfe ſpotted wyth all kynde of ſynne, God to be hyghe, & nothynge more hygh, hymſelfe to be vyle, & nothynge more vyle: than muſt he before his praier vſe ſome menes wherby, he maye excyte & ſtoore vp the beneuolence and good wyll of God towarde hym, & ſo adourne & garnyſh hymſelfe with ghoſtlye operacion, yͭ both he & his prayer maye be yͤ more acceptable in the ſyght of God. For who dare cōe vnto a Kynges or Emperoures preſence for to deſyre onye thynges of them, excepte fyrſte of all he ſo compoſeth hymſelfe, yͭ nothing maye offend theyr eyes? He putteth on clenly apparell, he kymbethe his head, he waſheth his body, yea & alſo perchaunſe annoynteth it, and ſo appoynteth hymſelfe in euery condicion, that nothynge maye diſpleaſe them, but rather allure them to the ſyght of hym, & the hearynge of hys peticion. Semblablye it ſhalbe con-

Meanes to prouoke the mercy of god towarde him yͭ ſhall praye

An example.

uenient for hym that wyll pray vnto God with fruyte, ⁊ hath truly w hym ſelfe conſydered the highnes of god, ⁊ the humblenes of hymſelfe, to gyue diligence that he on ſuche ſorte cōpoſeth hymſelfe, that there be nothyng in hym that may offēd ỹ eyes of god but ỹ his prater may be fauourably accepted ⁊ graciouſly hearde. And that this thynge maye come to paſſe, it ſhal be neceſſary that he followeth the auncıente ⁊ holy fathers in tymes paſte, which whan they offered theyr prayers vnto god. Uſed continually both to faſte ⁊ gyue almes. For as Thoby ſayth, prayer is good with faſtynge ⁊ almes, better than to hyde vp treaſures of golde. For almes doth delyuer from death, ⁊ it is that whiche purgeth ſynnes.

Toby.xii
Prayer is good wyth faſtyng and almes.

¶ The.xxvi.Capter.

FYrſt as concernyng faſtynge, we muſt know that it ought to procede from a contryte, hūble, ⁊ ſorow

Behold of what occaſion, faſtyng

ought to ryſe/and what it is to faſte

full harte, & from ſuche a ſoule as taketh diſpleſure with it ſelfe that ſhe hath ben no more circūſpecte in the accōplyſſhment of Gods wyll, for ẏ which ſhe beynge ſory & dolorous, caſteth awaye the delectation and pleaſure of worldely thynges, as eating, drynkynge, banckettyng, wearynge of gorgious apparell, with all other mundane vanities, & ſtreyghtwaye with all humilite of mynde & ſubmiſſion of herte approchethe by ſyncer fayth & true repentaunce vnto the mooſt glorious throne of almyghty God, & there lamenteth her miſerable ſtate, bewayleth her to much ſynfull condicion, powreth oute the ſecretes of her herte, deſyreth remiſſiō of her ſynnes, hungrethe and thyrſtethe for ſtrengthe to do the wyll of God. This kynde of faſtyng accompanyeng prayer doth very much eleuate, extoll, & lyfte vp the prayer of the humble ſynner vnto the preſēce of GOD And this is it that Toby ſayth, prayer is good wyth faſtyng.

Toby.xii.

We read that whan Jonas at the cōmaundement of God came vnto ỹ Niniuites, preached vnto thē, rebuked theyr ſynfull lyuynge, threatened them ſubuerſion, deſtruccion, & the vtter decaye both of themſelues & of theyr citie, they conſternated w the reuolucō of theyr iniquitie dyd ſtreyghtewayes deteſte & abhorre ſo greatly theyr abhominable lyuyng, ỹ they vtterlye layde aſyde all theyr vayne pleaſures, wherin ſo much before they delighted, & fell immediately vnto faſtynge & prayer with ſuch other godly exerciſes of the ſpyryte, ſo that by thys meanes God beholdynge theyr true & vnfayned conuerſion had pytie on them, ſaued them, & receyued thē into the nōber of hys welbeloued people. Eſdras alſo at diuers tymes dyd both faſte & pray ſeuen dayes togyther, ỹ he myght vnderſtonde

Jonas.ii.iii.

Note and followe.

iiii.Eſd.v

i. Eſd. viii derſtond the hygh miſteries of God.
We haue faſted, ſayethe he, & prayed
vnto the LORDE for a fortunate and
quiet iourney, & it hath chaũſed vnto
ii. Reg. xii. vs proſperouſly. Agayne Dauid
for the lyfe of his chylde, whiche was
ſycke, dyd both faſte & praye a longe
ſeaſon, & woulde eate no meate nor
Dan. ix. dryncke. I haue prayde ſayth Daniel,
to the Lorde my God in faſtynge,
ſackeclothe, & aſſhes. Iudith alſo faſted
& prayed the mooſt parte of her
Iud. viii lyfe in the vppermooſte parte of her
houſe, & before ſhe ſlew Holofernes,
Heſt. iiii ſhe many tymes faſted and prayed.
Moreouer Quene Heſter for the delyuerance
of her people dyd faſt and
praye thre dayes & thre nyghtes, before
ſhe went vnto the kynge. Sara
the doughter of Raguell dyd faſte &
pray thre dayes & thre nightes, that
Toby. iii. ſhe myghte be delyuered from a certaine
impropery and rebuke. Paule
before he was baptyſed dyd cõtinue
in

in prayer & faſtynge at the Cytie of Damaſcum thre dayes & thre nyghtes. Act.ix. Luke alſo in his goſpel ſheweth Luke.ii. howe that a certayne woman called Anna the doughter of Phanuell beynge a Prophetyſſe went for ẏ mooſt parte neuer oute of the Temple, but gaue her mynde to faſtyng & prayer both nyght & daye. Agayne Chriſte ſayth, Mar.ix this kynde of dyuelles is not caſte oute but by prayer & faſtynge. And it is not to be douted, but that Chriſte hymſelfe, whan he faſted the Mat.iiii forty dayes & forty nyghtes, dyd alſo praye vnto God his father, as at many other times. The ſame alſo is to be thoughte of the Apoſtles and other holy men.

Thus ſe we how neceſſary a thige it is to ioyne faſting ŵ prayer, Therfore ſayethe Peter: i.Pet.iiii. Be ye ſober, and watch in prayer. Alſo S. Paule, let vs walke honeſtly as in the day, not in exceſſe of eatynge & dronckennes,

not

Rom.xiii

not in chambrynge & wantonneſſe, not in ſtryfe & enuyenge, but put ye on the LORDE Jeſus Chriſt, & make not prouyſion for the fleſhe to fulfyll the luſtes of it. Hereto pertayneth the ſayenge of oure golden mouthed Doctor S. John Chryſoſtom, faſtig ſayeth he, is an helpe to prayer. For prayer without faſtynge, is but gracyle, ſlender & weake. The prayer is valeaunt & ſtronge, whiche is made in an humble ſpirite and a troubled hert, as the Prophet ſayth, a Sacrifyce to God is a troubled ſpiryte, a contryte & humbled herte God wyll not deſpyſe. But an humble ſpyryte and contryte herte can he not haue, whiche eateth & drynketh, & ſetteth all his mynde on delicious fare. For bread maketh ſtronge the herte, and wyne maketh it mery. The ſtrength that commeth of bread ſuffreth not the ſpiryte of the fleſh to be humble, & the merines that cōmeth of wyne, doth

Hom.xv ſuper illud Mat.vi. Cum ieiunatis

Pſal.l

dothe not ſuffer the herte to be contrite. Therfore whe̅ ſoeuer the holy menne would praye to obtayne ony thyng of God wherof they had nede, they euer ioyned faſtyng with prayer, as Daniel & other dyd. And in as much as faſtyng is yͤ vertue of prayer, therfore are they neuer ſeperated a ſunder, but are euer put togyther. Prayer is good with faſtyng. Agen, This kyng of dyuels is not caſt out but by prayer & faſtynge. Therfore as a Souldioure is nothynge withoute armoures, nor armoures withoute a Souldioure, ſo is prayer nothyng without faſtyng, nor faſtyng withoute prayer. Hytherto haue I reherſed yͤ wordes of S. John Chriſoſtome, wherof we maye eaſelye gather howe neceſſary faſtyng is vnto the auauncemente of prayer before God. Hereto pertayneth the ſayeng of ſaynt Cypriane, prayer is mighty in operacion, ſo that faſtynge goeth before.

Tob.xii
Mat.ix.

Ser. de Je
iu et Cent.
Chriſti

Note what it is to faſte aryght

before. To be brefe concernyng this matter, faſtynge muſte nedes make hyghly to the auaũcement of praier ſeyng ỹ he which faſteth aright, cōtēneth worldly thynges, deſpiſeth pleaſure, hateth rytches, abhorrethe the workes of the fleſſhe, mortifyeth carnall affectes, & is vtterly giuen, fyxed & bent to the fruytes of ỹ ſpirite. Therfore he that entendeth to pray with fruyte, ſhall not a lytle auaũce & ſet forwarde his prayer, yf on this manner he applyeth hymſelfe for to praye.

¶ The.xxvii. Chapter.

Of almes

MOreouer as this kynde of faſtynge dothe very muche promoue a chriſten mans prayer, & maketh it greatly to be accepted in the ſyght of God, ſo doth almes and the glad diſtribucion of worldly goodes vpon the poore mēbers of Chriſt in lyke manner garnyſſh, adourne, and make very pleaſaunt the hūble ſupplycacacion of a ſynner in the eyes of the diuine maieſty, as we read of Cornelius, to whome the aungell ſayd, thy Prayers & thyne almeſſes are come vp into remembraunce before God. Act.x Beholde how he ioyneth prayer and almes togyther. Toby in lyke manner ſaythe: Prayer is good with faſtyng & almes. Tob.xii Lo, here is combined & ioyned togyther prayer, faſtynge, & almes, as thynges neceſſarye concurrent. The wyſe mā alſo ſayth, to praye and gyue almes, deſpyſe not. Eccl.vii Blyſſed is he, ſayth Dauid, that cōſydereth Pſal.xl. the nedy & poore, the Lord ſhall delyuer hym in the daye of hys trouble. Chriſt alſo ſaythe: Gyue ye almes, & beholde all thīges are clene Luke.xi vnto you. Hytherto pertayneth the ſayenge of Chriſoſtome. It is wrytten, Hom.xv in cap vi Math ſayth he, in the lawe: Enter not into the ſyght of the Lorde thy God voyd or empty. Verely he entreth in empty before God, which commyng

Marke this well

vnto prayer, doth no almes. Agayn he ſaythe, he prepareth his ſoule before prayer, which doyng almes cōmeth vnto prayer. For as oyle doth kyndle the lyght of a lampe, ſo doth good workes excite & ſtore vp ẏ faith of the herte, & gyue boldnes to pray vnto God.

An obiecton,

But it wyll perchaunſe be obiected, euerye one can not gyue almes, for they want ſubſtaunce, ſhall not they therfore praye & be heard? I anſwere, as by faſtynge, I do not only vnderſtond the abſtinēce from meates & drynckes, but alſo the mortificacion of carnall affectes, & the contempte of mundane pleaſures (without the which the externall and outwarde faſtyng is nothyng els then diabolicall Hypocriſye and wycked diſſimulacion (ſo lykewyſe by almes I meane not only the beneficence toward the indigent, poore and nedy, which wythout doubte is a ſinguler

The aunſwere.
What ẏ Author vnderſtōdeth by faſtige & Almes.
Note here of faſtynge and almes

and muche prayſe worthy worke before God, but alſo the deſyre of heauēly thinges, & a wyl vtterly eſtraūged from all carnall concupiſcences & fleſhly luſtes. So that he which entendeth to praye withe fruyte, yf he can not do the one, yet oughte he to do the other of neceſſite, & to be enflamed with the deſyre of thynges celeſtial, that he maye ſaye with ẏ Pſalmograph, as the herte deſyreth to ẏ Pſal.xli fountaynes of waters, ſo dothe my ſoule deſyre vnto the O God. My ſoule is a thyrſt for God that liuing fountaynes, whā ſhall I come to appeare before the face of God? Agayn O how amiable are thy dwellynges Pſa.lxxxiii thou Lord of hooſtes. my ſoule hath a deſyre and longyng for the courte of the Lorde. My herte and my fleſh reioyce in the lyuing God. This heuenly mynde was in S. Paule ly- Phil.i. uynge here in thys worlde, whan he ſayde, I deſyre to be looſoned out of

this

Faſtyng & almes are yͤ two wynges of prayer

this mortall body, & to be wͭ Chriſt. Seynge therfore that faſtynge and almes are ſo neceſſary to the promocion and fortherãce, to the eleuaciõ and lyftynge vp of prayer, & are called of certayne holy Doctors yͤ two wynges of prayer, in aſmuche as by them prayer flieth vp vnto yͤ throne of the diuyne maieſtie, & is the better accepted in Gods preſence, it ſhal be expedient for hym that entẽdeth to praye with fruite, to exerſyce hĩſelfe ſome what before in faſtyng and almes, on ſuch manner as I haue taughte heretofore. So ſhall it come to paſſe, that God ſhall the more thãkefully accepte his prayer, and graunt him his hartes deſyre. Not only the exerciſe of theſe two vertues, but alſo of all other, ſhall be neceſſarye for him that prayeth, that he maye prouoke GOD the more benygnely to heare him. Theſe thinges once done than let him praye, but after what

manner

mãner I wyl expreſſe i few wordes.

¶ The.xxviii.Chapter.

The herte muſt be ſet on ẏ prayer

Fyrſte aboue all thinges, let him gyue earneſte diligence ẏ whyle he prayeth, his harte maye be ſeryouſly affyxed and ſet on his prayer or els he prayeth in vaine, according to this olde ſentence. *Dum cor non orat in uanum lingua laborat.* That is to ſaye, whyle the herte doth not praye, the tonge laboureth in vayne. Chriſt alſo ſayth, this people honoreth me wͭ theyr lyppes, but theyr hert is farre from me. Uerely they worſhip me in vayne. For what great abſurdite is this, to deſyre god to heare our prayers, and we oure ſelues do not heare thẽ. What a kynd of prayeng is this to babble wͭ our lyppes, to rore out with our throtes, piteouſly to ſhake oure heade, to ſytte bare headed, to knele on the bare ground, to knocke our breſtes, & yet to haue our mynd troubled & occupied about fylthye &

Eſa.xxix

Math.xv

Nota.

vncleane

vncleane thynges? Is this a manner of prayenge to make God the father mercyfull to vs? Yea it rather exciteth and ſtoreth vp his anger towarde vs. Saynt Auſtē feareth not to wryte on this manner, as ẏ voice of a man ẘoute modulaciō or ſwete armony, is as the voyce of ſwyne or hogges, ſo is prayer withoute deuocion as the bellowynge of Oxes.

A poynte for your learnig. ſ. Auſten ſingethe playne ſonge

There are two verſes publyſhed in the name of ſ. Jerome, whiche ſeyng they are godlye, and teache the true manner of prayeng, I thynke it cōuenient to alleage thē in this place.

Nō uox ſed uotū, nō cordula muſica, ſed cor,
Non clamans ſed amans cantat in aure Dei.

That is to ſaye, not ẏ voyce but the deſyre, not the muſical inſtrument, but the herte. Not the cryer but ẏ louer ſingeth in ẏ eare of God. Chriſo. alſo wryteth on this maner: It is ẏ duty of a deuout mynde to praye to God, not with the voyce or with the

ſounde

ſound of the voyce, but with the deuocion of the mynde, & with yͤ fayth of the herte. Agayne he ſayth, the crieng of the voyce is not the worke in prayer vnto God, whome we know yͭ he beholdeth the ſecretes of yͤ hert, but the cryeng of fayth, & yͤ deuociō of a religio⁹ & godly mind, therfore yͤ beſt way to pray is to pray wͭ yͤ hert mynde, ſpirite, ſoule, & inward mā.

Hom: xliiii De Joan et Paule Feſto

A demaūde

Now it wyll be demaunded, whither a Chriſten man ought to praye with an opē voyce or not. Although I haue ſpoken ſufficiētly cōcerning this matter in the diffinitiō of prayer, yet I wyll here adde thre wordes as they ſaye, touchyng this thynge alſo. Although prayer be the worcke of the ſpirite, and not of the voyce, of the harte, and not of the lyppes, of the mynde and not of the mouth, yet is not the externall ſound of the voyce to be condemned, whyther it be in readynge or ſyngynge, ſo that

Note whan we may lawfully pray wͭ the voyce it foloweth the affeccion of ẏ mynd, & doth ſeruice vnto ẏ. For ſeyng the glory of God ought to ſhyne after a certen mãner in all ẏ partes of oure body, it is cõueniẽt ẏ the tong chefely be addicte & gyuen to thys miniſtry & ſeruyce both in ſyngyng & ſpekyng, which was chefely made to declare & preach the magnificẽce, laud & prayſe of God. Therfore that the tonge & harte do conſent & agre togyther, beyng alyke occupyed in the effuſion of the prayer, it is not only tollerable, but alſo commendable to praye bothe wyth tonge and harte.

Why the tõ
ge was made

Nowe as cõcernyng the externall geſture in prayẽg, as kneling, knockyng on the breſte, lyftyng vp of the handes. &c. in aſmuch as they be indifferent, & we read that they were vſed of Chriſt & many holy mẽ in tymes paſt, they are not to be deſpiſed Nothynge is vnſyttynge that procedeth from the feruent affeccion of the

Of externall
geſtures

the mynd. But I haue ſpokē of this thynge alſo before in the diſtinction of prayer. Therfore wyll I haſte to theſe thiges that remayne, as more neceſſary to be intreated of.

¶ For what thynges we ought to praye.

¶ The. xxix. Chapter.

FOraſmuche as we are ſo ignorant & blynde of our ſelues, ẏ we knowe not what we ſhoulde deſyre, as we ought, vnles we ſhoulde aſke ony thynge vnſyttynge, & otherwiſe than becommeth vs, or that ſhould not be acceptable to God our ſauiour Chriſt, wyllyng in this behalfe to ſuccour our neceſſite, & to helpe our ignorācy & blyndnes, hath appoynted & ſet forth as it were in a certen table the true manner of prayenge in the Pater noſter, where he hath cōpēdiouſly declared

Rom. viii.

Mat. vi

for what thynges we ought to pray eyther pertaynyng to the glorye of God, or to the profitte of ſo many as profeſſe his moſte holy name. And although euery daye and euery houre doth offer to vs occaſions ſufficiently for to praye vnto God, yea & that for innumerable cauſes, yet it maye ſeme that chriſt ī that prayer which he taught his diſciples, hath in fewe wordes comprehēded what ſo euer we haue nede to praye for. Therfore who ſo euer at any tyme ſhalbe mynded to praye, let hym aboue all thinges ſeke the auaūcement of Goddes glory in his prayer. For the fyrſt peticion of the Pater noſter, wyth the nexte two that folowe, pertayne only to the glory of GOD, wherin we aſke, that the name of God maye be ſanctified, yͤ his kingdōe may reigne amonge vs, that hys wyll maye be done here in earth as it is in heauē. So lykewyſe dyd Chriſte a lytle before

The glory of God ought we to ſeake in our prayers chefely foꝛe his paſſion, pꝛaye, ſayeng: O father gloꝛify thy name. Gods gloꝛye therfoꝛe ought we to ſeake aboue all thinges in our pꝛayers at al times.

Joan. xii.

After that we haue ſought yͤ glory of God, place requireth that then we ſhould aſke thoſe thynges, which pertayne vnto the euerlaſting helth and ſaluacion of our ſoules. For the helth of our ſoules ought to be deſired befoꝛe the welth of our body, as Chꝛiſt monyſheth, fyꝛſt ſeke yͤ kyngdome of God and the ryghteouſnes therof. And all theſe thynges (he ſpeketh of meat, dꝛyncke & clothe) ſhall be caſte vnto you. Dauid alſo ſayth one thyng haue I deſyꝛed of yͤ Loꝛd whiche I wyll require, namely that I maye dwel in the houſe of yͤ Loꝛd all the dayes of my lyfe.

Secondly: foꝛ our ſoules health

Math. vi.

Pſal. xxvi.

And in aſmuch as the ſyncer pꝛechynge of Gods woꝛd helpeth much vnto the ſaluacion of our ſoules (foꝛ the Goſpel of Chꝛiſt is the power of

Thyꝛdly foꝛ yͤ pꝛomocion of gods woꝛde

God

Rom.i.
Deut.viii
Mat.iiii.
Rom,x

God vnto ſaluacion for euery one ÿ beleueth, & a mã ſhall not lyue with bread alone, but with euery worde ÿ commeth out of the mouth of God, for fayth commeth by hearyng, and hearynge by ÿ worde of God) it ſhal be neceſſarye for vs to praye ÿ Gods worde maye haue fre paſſage among vs, & that all wicked doctrine, ſuperſticious teachynge, hereſy, ſiniſtrall opinions, ſectes & all that euer is cõtrary to wholſome doctryne, maye be exiled & baniſſhed out of Chriſtes chyrch. Praye for thoſe thynges, ſaieth Dauid, that make vnto ÿ peace of Jeruſalem, that is, vnto the ſafe, quiet, lucky, & proſperous preſeruacion of Chriſtes chyrch, that the doctrine of the goſpell, which bringeth peace & quietnes to the hertes of the faythfull, may triũphantly reygne among vs.

Pſal,cxxi

Luke.i.
Forthly for the miniſters of Gods word

But in aſmuche as this Euangelion and glad tydynges of chriſt cã neuer be miniſtred to ÿ chriſten

ſten congregacion withoute ſyncer & true preachers of the worde, therfore oughte we alſo praye, ỹ al Antechriſtes, Papiſtes, Heretikes, Schiſmatyckes, & ſedicious praters ſubmoued ỹ put aſyde; true Euangelyſtes, faythefull Prophetes, & ſyncer Preachers, maye reygne among vs vniuerſallye. For howe ſhall they preach, except they be ſent. Therfore ſayth Chriſt, praye vnto the LORDE of ỹ Herueſt, that he may ſhote forth workemen into his Herueſt.

Rom.x

math.ix

Moreouer ſeynge that we haue not only a ſoule but alſo a body, and God hathe appoynted miniſters for them both, it ſhall alſo be conueniẽt accordyng to the admonicion of S. Paule, to praye for the magiſtrates of ỹ publique weale, as for our moſt redoubted & mooſt excellent Kynge & for all other that are in authoritie that we maye lead a peaſable & quiet lyfe, vnder theyr dominion wyth

Fyftlye for ỹ magiſtrates & ỹ publique weale

all

1. Tim. ii.

Pyrtely for corporal thynges.

all godlynes and honeſte.

After theſe thynges it ſhall not be vnſyttyng to praye for thynges neceſſary for our body, as meate, drike cloth, frēdſhyp, helth, wiſdom, knowledge, reaſon. &c. Yet in the requeſt of all theſe thiges aforſayd, we muſt referre the matter wholly vnto the wyll of God, & be cōtēted to receaue as it ſhall be his pleaſure to gyue, ether muche, lytle, or nothyng.

Of god alone we ought to aſke all good thynges

To be ſhort, what ſo euer we haue nede of, we muſt ſtreight wayes run vnto God, & aſke it of him only, whither it pertayneth to the ſoule or to the body, whiche gyuethe to all men without doublenes, & caſteth no mā into the tethe, as S. Auſten ſaythe: We ought to aſke of none but of the Lorde God, what ſo euer we truſte, that we eyther ſhoulde worcke wel, or obtayne for good workes.

Ex enchi ad Laurē cap. cxiiii.

¶ The. xxx. Chapter.

BUt this is to be noted in prayer that in aſmuche as all that profeſſe Chriſt vnfaynedly, haue one cōmō & heauēly father, & are brothers one to another, yee brothers to chriſt & fellow heyres wyth hym, & ſeynge that Chriſt alſo hath taughte vs in his mooſt godly prayer, not onely to praye for oure ſelues, but alſo for all other in common, it ſhall be neceſſary that a Chriſtē mā doth ſo directe his prayer vnto God, that he maye ſeme no leſſe to ſeke in it the helpe of his Chriſten brothers, than of hym ſelfe. For true & vnfayned Charite, which procedeth from a pure hart & a good conſcience, & a faythe not fayned, ſeketh not her owne, but rather that, whyche pertaynethe to other. She reioyceth no leſſe in the health of other, than in her owne. She taketh no leſſe thought to profit other than herſelfe. She reioyceth wythe them that reioyce, & wepeth wᵗ them

Ephe.iiii

Rom.viii

Mat.vi.

i.Tim.i

i.Cor.xiiii

Beholde what charite doth

Roma.xii

i.cor.xiii

that wepe. Yea ſhe many tymes forgetteth her ſelfe, & is wholly bent to ſeake the cõmodite of other, as ſaynt Paule ſayth, charite ſeketh not her owne. We read that ſuch feruẽt charite was in Moſes, which whan the people of Iſrael had greuouſly offẽded God by worſhyppyng the goldẽ Calfe, perceauyng ẏ wrathe of God to be whot agaynſt them, prayed on this manner & ſayde, oh this people haue done a great ſynne, and haue made them Goddes of golde. Nowe forgyue thẽ theyr ſynne, or els wipe me out of this boke, that thou haſte writtẽ. S. Paule alſo wyſſhed hym ſelfe to be curſed from Chriſt for the Iſraelites. Chriſt commaundeth to blyſſe thẽ that curſſe vs, to praye for them ẏ do vs wrong & perſecute vs, howe much more than ought we, ſeyng there is one bodye & one ſpirite, one Lorde, one fayth, one baptiſme, one God & father of vs all, to praye

Exo.xxxii.

Rom.ix.

Mat.v.

Ephe.iiii.

one for another generally in the vnite of the ſpiryte thorowe the bond of peace. If we ſearch in the Hiſtories of the mooſt ſacred Byble, we ſhal in manny places fynde and euidently perceyue with howe gredy affeccion and feruent minde one prayed for another, ſo yᵗ there was in theyr prayers a certayne godly cōmunion, & a lyke thought or care for all mē.

Note this ſimilitude.

For as he that loueth yᵉ father of yᵉ houſeholde vnfaynedly, doth alſo loue hertely all his whole familye, ſo in lyke manner they that loue our celeſtial father with a true affecte and mynde can none otherwiſe do but loue alſo his people, his houſeholde, his heritage, whom he hath ſo greatly honored yᵗ he hathe not diſdayned to call them the plenitude & fulneſſe of his onlye begotten ſonne.

Ephe. i.

Our prayers ought to be common.

Therfore the prayer of a Chriſten man oughte on ſuch mãner to be made, that it may be common & cōprehende in it all mē that are his brothers in Chriſt, and pertayne to the houſholde of fayth. Yea he ought to praye for all men lyuyng in this world, be they Turkes Saracēnes, Jewes or ony other of the hethenyſh & vnfaythful ſort, that God maye delyuer them by his holy ſpirite out of the darkeneſſes of ygnorancy, & brynge them into ẏ meruaylous lyghte of his mooſte bleſſed worde, that in the vnite of the Spirite they maye alſo confeſſe with vs one LORDE, one God, one ſauyoure, one Faythe, one Chriſten religion, & one trueth.

A queſtion. But ſome men wyll ſay peraduēture, is it not lawefull for a man to praye ſeueraly for himſelfe, & for his owne priuate affayres? The aunſwere. Yies verely, ſo that the mynde be not vtterly deflected & turned awaye from the contemplacion of this cōmunite, but referreth all thynges vnto that. For Math. xxvi. Chriſt prayed perticularely for hymſelfe vnto hys Father a lytle before his paſſion. Ezechias prayed for his owne health. Dauid prayed for the remiſſion of his ſynne. The Publycane deſyred mercy & forgyuenes of his offence. The thefe deſyred Chryſt to remember hym, whan he came in to his kyngedome. All theiſe prayed for theyr owne priuate affayres, and were hearde. Semblably it is lawful for euery Chriſten man to lamente his owne cauſe before the mercyfull eyes of the deuyne maieſte.

iiii. Reg. xx
Eſa. xxxviii
Pſa. l
Luke. xviii.
math. xxvi

Arte thou a magiſtrate & gouernoure of the common weale, perceyuynge that thou wanteſte wiſdome to gouerne the people of God aright & accordyng to iuſtyce. Than mayſt thou lawfully pray wͭ Salomon to God for the gyfte of wiſdome.

Magiſtrate

iii. Re. iii.

Arte thou a miniſter of Goddes worde, ſo mayſt thou after the example of the Apoſtles pray for the influence of the holy Ghoſt, that ỹ mayſt

Miniſter of Gods word.

be

Act.i. be repleted with the knowlege of ſpi-
Act.xx. ritual thynges, & ſo feed the flocke of
Chriſt, whome he hath purchaſed wᵗ
i.Pet.v his mooſt precious bloud, that thou
mayſt receiue ẏ imarceſſible crowne
of glory, whan that Prynce of ſhepe
heardes ſhall appeare.

Houſholder. Arte ẏ an houſholder? thã mayſt
thou lawefullye praye vnto God for
grace, that thou mayſt gouerne and
rule thy famyly accordynge to God-
des mooſt holy worde.

Arte thou a rytch man, thã ough
Rych man. teſt thou for to pray vnto God, that
thou mayeſte diſtribute his goodes
cõmytted vnto the accordyng to his
Poore man. pleaſure vpon the poore people.
Arte thou poore? than pray to God
that thou mayſt paciently ſuffer the
croſſe of pouerte, which he hath layd
vpon the. Feleſt thou ony vyce to
Vicious. rayne in the? So mayeſte thou
be bolde to praye vnto GOD for
the ſuppreſſion of that vyce, and for
the

the obtaynynge of the vertue contrary to the vyce.

Chriſten mā

To be ſhorte, arte thou a Chriſtē man? So mayſt thou at al tymes be bolde to praye that God maye ſo endewe the with ſtrength from aboue, that thou mayſt lyue in all poyntes accordynge to thy profeſſion.

¶ The.xxxi.Chapter.

Math.xx

Math.x.

But in thus prayenge for ourſelues we muſt take hede, that we deſyre not thoſe thīges, which ſhould turne to oure owne priuate auauntage, & to the hynderaunce or diſcōmoditie of other. For this is not acceptable in yͤ ſyght of God. The chyldren of Zebedeus deſyred Chriſte, yͭ one of them might ſitte on his right hande, & another on his lyfte hande But Chriſt anſwered and ſayde, ye knowe not what ye aſke. They deſyred the primacy, & to be alofte in ſuperioryte aboue al yͤ diſciples, which made the other to haue indignacion

Nota at them bothe. That Peticion therfore is not lawefull nor ryghteous, whiche hathe a reſpecte more to pryuate auauntage thē to publique vtilite.

Examples As yf a Phiſicion ſhoulde praye that many might faull ſycke or that they that are ſycke, myght ſo contynue longe, that he myghte haue the more auaſtage. Or yf an heyre dyd praye that his parentes myght dye ſhortly, that ỹ heritage myght quickely chaunſe vnto hym. Or yf a wicked Souldiour dyd deſyre that many temples might be ſpoyled, and diuers honeſt men robbed, ỹ he myght come home looden with proyes and robberies.

Theſe & ſuch lyke requeſtes, in as muche as they come forthe from the fleſhe, and not from the ſpirite, God, Joan.iiii whiche is a ſpirite, dothe not heare Jaco.iiii thē, as S. James ſayth, ye aſke and receyue not, bycauſe ye aſke euell, ỹ ye maye conſume it on your pleaſures

res. And yf he heareth, certes he heareth vnto the great euel and incōmoditie of them ẏ praye. For they ſtore vppe & prouoke the anger of God towarde them. S. Auſten ſayth, thike it no great thyng to be herd at your owne wyll, but rather thyncke it a great thynge to be heard vnto your profytte. For the dyuels were herde at theyr owne wyl, & were ſuffred to go into ẏ ſwyne accordynge to theyr deſyre. Theyr Prynce alſo the diuell was heard at his owne wyll, whiche deſyred to haue Job & to tempt him The Iſraelites alſo were hearde at theyr owne wyll, & whan the meate was yet in theyr mouthe, ye knowe what thynges followed. Thyncke it therfore no great thyng to be heard at youre owne wyll & pleaſure. For God ſometyme beynge angrye gyueth that, which thou aſkeſt, & God beynge mercyfull & well pleaſed, denyeth that, whiche thou aſkeſt.

Ser.liii.de ver.Dom ſecūd.Joan

mat.viii

Job.i

Exo.xvi
Nu.xi

But yet is theyr prayer much more wicked, which beyng enflamed with the fyre of malicious fury, & furious malyce, do deſyre euell to thẽ ſelues, that worſe maye chaũce vnto theyr brother, whome they hate. Yea there want not, whiche not only coulde be content with all theyr hertes to loſe one of theyr eyes, ſo that he, whome they hate, myght loſe both, but alſo, put theyr owne lyues in iopardy to brynge deathe vnto other. O cruell tyranny. Such peticions be deteſtable, & are to the deſyrers therof, not only much pernicious, but alſo very damnable, in aſmuch as they ſtonde not with the order of Charite. This alſo is to be iudged of them, whiche curſe and banne ſuche as they hate. Let vs therfore aſke nothynge, but that maketh to the glory of God the auaũcemẽt of his mooſt holy worde, the encreaſe of vertue, the deſtruccion of vyce, ỹ helth of our ſoules, the conſeruacion of the publique weale, & the profytte of our neyghbour. Nota In all our peticions let vs ſubmyt our ſelues to the wyll & pleaſure of God nothyng doubtyng but that he wyll graunt vs that we aſke, or els thynges of more weyghtye importaunce & more profitable for our ſaluacion. For it is not alwaye cõuenient that we ſhoulde obtayne what ſoeuer we aſke of GOD. He knowethe muche better what we haue nede of, then we our ſelues do. It is many tymes more expedient for vs to haue ſcaſenes than aboũdaunce, to be vexed wͭ warres & perſecucions thã to enioy carnall ſecurite & fleſhely quietnes, to be ſick thã to be whole, to be tẽted thã to be wͭout tẽtaciõ Paule at diuers tymes deſyred God ẏ he myght ii. Cor. xii. be delyuered frõ ẏ pryck of ẏ fleſhe, but it was anſwered my grace is ſufficient for the, & he reioyced in his infyrmite & weakenes. Therfore in all ges let vs praye for godly & honeſte thynges, beynge alwaye contented to receyue, as it ſhall be Gods mooſt holy pleaſure to gyue.

¶ At what tyme we oughte to praye.

¶ The.xxxij. Chapter

We haue ne-
de of nothing
ſo muche as
of continual
prayer
i. Pet, v

IF we conſyder the inexplicable & manifold miſeries, wherwith in this vale of calamite we are inuolued, wrapped and icloſed about on euery ſyde, we ſhall wout ony great difficulte perceyue ỹ we haue nede of nothyng ſo muche as of prayer, yea and that feruente, aſſiduous & continuall. For the dyuell goeth about lyke a roaryng Lyon, ſekynge whome he maye deuour. The world alſo with his vayne pleaſures is redye at euerye houre to ſeduce & lede vs awaye frõ our profeſſiõ, yf we take not hede. Agayne the

fleſhe

fleſſhe is ſo domeſticall and nygh enemy vnto vs, that we can neuer be wᵗ oute it. It euer aſſaylethe vs. It allwaye fygh teth & luſteth contrary to the ſpirite. It turneth, as they ſaye, euery ſtonne to make vs enennies wᵗ God. The ſoldiour of Chriſt, ſayth a certayne Doctor, oughte not to put awaye from him the ſhelde of prayer ſo longe as the battayle endurethe. But the battayle endureth, ſo longe as this preſēt lyfe endurety, as Iob ſayth, the lyfe of a man vpō yͤ earthe is a warfare, & perels do neuer fayle therfore haue we nede continuallye of Gods helpe. Miſerye dothe neuer want in this lyfe, therfore haue we euer nede of Gods mercy & continuall prayer. Wherof it followeth yᵗ we haue greate nede of prayer at all tymes, yf we wyll be ſaued. For no man ſhalbe crowned, excepte he warreth valeauntly. To him that ouercommeth, ſayth God, wyl I gyue to

Gal.v

Pariē,part. Trac de Iuſticia.cap.xii

Iob.vii

ii.Tim.ii

Apo.ii

eate of the tree of lyfe, whiche is in yͤ
myddes of the Paradyſe of GOD.
Our ſauiour Chriſt therfore know-
ynge our imbecillite & weakenes to
be no leſſe than oure miſerie & wret-
Mat. xxvi. chednes, exortethe vs principallye &
aboue all thynges to praye. Watche
& praye, ſayth he, that ye faul not in
to tentaciō. And in as much as our
enemies ceaſe not to fyghte agaynſt
vs by theyr craftye & ſubtyle aſſaul-
tes, therfore oughte we not to ceaſe
Iacob. v. for to fyght agaynſt thē wᵗ continu-
Luk. xviii. all prayers. For the prayer of a righ
teous man, ſayeth S. James, auay
leth muche. Chriſte in the Goſpell of
Luke proponeth a certayne parable
of an vnrighteous Judge & of a wy-
dowe, wherin he teachethe that we
ought to praye alwaye and neuer to
A chriſten man oughte to praye at all tymes ceaſe, nor once to be werye, Read the
Chapter. A Chriſten man oughte to
praye at all tymes, & neuer to deſyſt
and ceaſe from prayenge. Therfore
ſayth

ſayth S. Paule, Cõtinue in prayer & watch in it with thankes giuyng. Agayne: Reioyſe alwaye, pray without ceaſynge in all thynges giue thãkes. Hereto agreeth yͤ ſayenge of S Peter, be ye ſober & watch vnto prayer. For continuall prayer cauſethe ỹ our enemies can not haue the vpper hande ouer vs Yea continuall prayer makethe that the loue of celeſtiall goodes doth euer encreſe i vs, which excepte it be oftentymes ſuſcitated & ſtored vp with ardent deſyres and feruẽt prayers, as fyre is wͭ wind, it fyrſt abateth, & afterward by lytle & lytle it is vtterly quenched and put clene out. For as he is vnworthy to receyue ony thynge, whiche gyueth not thanckes for thoſe thynges ỹ he hath alredy taken, ỹ is, whiche doth not knowledge & magnify the beneficence of God, ſo dothe not he deſerue to enioy ſo great felicite, ioye & pleaſure, which eyther doth not deſyre it or els

Col.iiii.
i.Theſ.v.

i.Pet.iiii.
What continuall prayer dothe
Nota:

or els deſyreth it coldly. Who feruētly loueth a thinge, & doth not cōtinually wiſh ẏ ẏ thyng, which he loueth maye chaūce to hī? So ẏ it is manifeſt of theſe thynges aforſayde, ẏ we ought to praye at all tymes, & neuer ceaſe, in aſmuch as we haue at all tymes mooſt vrgēt, weyghty & neceſſary cauſes.

¶ The xxxiii. Chapter

An obiection

But it wyll be obiected, howe is it poſſible for a man to praye at all tymes, & neuer to ceaſe? This is a thynge not onlye of impoſſibilite, but alſo contrary to the cōmaundement of Chriſt, whiche ſayeth, whan ye praye, ſpeake not manny wordes.

Mat. vi.

The anſwere.

Whā ye pray vſe not mani wordes/ is expounded

I anſwere, Chriſte in this aforſayde place doth not forbyd the aſſiduite & continuance of prayer, but ẏ multiloquie & manner of bablyng in prayers, which the Ethnickes & Infidels dyd vſe, truſtyng by ẏ theyr to much bablynge they ſhoulde the ſooner be hearde, as we reade of thoſe wycked Prophetes, which cried on the name of Baal from mornynge tyll nyght, ſayenge none other thynge but this only, O Baal hear vs, O Baal hear iii. Reg. xviii vs. But the prophet Helias mocked them, ſayenge. crye withe a loweder voyce. For he is a God, but peraduēture he talketh with ſome bodye, or is occupied in purſuynge his enemies, or is gone ſome iourney, or happely he ſlepeth, & would be waked & reyſed vp wͭ your cryinge. They cryed therfore wͭ a great voice, & cutte thēſelues after theyr old maner wͭ ſweardes and botkyns, vntyll they were al on gore bloude. But all in vayne.

The wordes of Chriſte are theſe, Matth. vi whan ye praye, ſpeke not many wordes as the Ethnyckes do. For they thynke it ſhould come to paſſe, that thorowe theyr bablynge they ſhould be heard. Be not ye therfore lyke thē For youre father doth knowe, what thynges

Mark wel
Luke.vi.xxii
Mat.xxvi.
Luk.xviii

thynges ye nede, before ye aſke of hym. These wordes ſhew manifeſtly that Chriſt doth not cõdemne the aſſiduite & continuaunce of prayer, which bothe he hĩ ſelfe vſed, and alſo taught other ỹ ſame, but the vayne loquaſite & vnfruytfull bablyng annexed with this perſwaſiõ, that our prayers can not be herde, except we be euer inculkyng & beatynge thẽ into the eares of God after the mãner of the Hethẽ, as though God dyd rather heare vs for oure loquaſite and bablynges ſake, than for his mooſte louynge and gentle promyſe, or as thogh God were not ſo redy to giue, as we are to aſke, if our peticions be accordyng vnto hys wyll. The Ethnickes multiloquy & hethenyſh bablynge doth Chriſte here not only forbyd, but alſo cõdemne. Therfore ſayeth ỹ wyſe man, be not to raſh in ſpekynge, neyther lette thy herte make haſt to bryng forth a word in ỹ ſight of God.

Eccl.v.

of god. For god is in heuẽ, ⁊ yͧ art on the earth, ⁊ therfore let thy wordes be fewe. For as the dreame cõmethe of manifold buſineſſes, ſo is yͤ voyce of a foole in yͤ multitude of wordes.

In Math: cap.vi. Hom.xix.

S. John golden mouth vpon the aforſayd texte wryteth on this manner, he calleth here Battologian, loquacite, that is, bablynge or muche ſpekynge, which we than verely vſe, when we aſke of God thynges yͭ are not profitable for vs, as for an example, that we ſhoulde obtayne power ⁊ glory, ⁊ that we ſhoulde ouercome our enemies, ⁊ that we ſhould aboũd with many rytches, to cõclude, whã we aſke thoſe thynges, yͭ ſhould profyt vs nothynge at all. For he knoweth what ſo euer we haue nede. Moreouer he ſemeth vnto me to forbyd longe prayers. Yea verely, long I ſaye, not in tyme but in the multitude ⁊ prolixite or length of wordes. We muſt perſeuer in aſkynge thoſe

Coloſ.iiii.

O thynges

thynges that are profitable. Continue, ſayth he, ī prayer. For yͤ LORDE hymſelfe alſo ſendeth vs to the exāple of yͤ wydowe & of yͤ vnmercyfull & cruel Judge, that he ſhould cōmēd the diligente continuaūce of prayer by the importunite of her interpellacion & hertye requeſt. And whā he ſayth yͭ a certayne man came vnto his frende, whan it was very late in the nyghte, & that he rayſed hym beyng a ſlepe out of his bed, yea & that he deſerued this thyng not ſo much for familiarite & acquayntāce ſake, as for ſedulite & careful diligēce: He wylled none other thynge, thā that he ſhould be called vpon cōtinually. Yet he dyd not cōmaunde that they ſhoulde brynge vnto him a prayer of a thouſande verſes longe, & recyte yͭ vnto hym. For this hathe he alredy reproued. For they thyncke that in theyr muche ſpeakynge they ſhoulde be herd. But your father, ſayeth he,

Luke.xviii

Luke.xi.

Mat.vi.

knoweth, what ye haue nede, before ye aſke. But thou wylte ſaye, If he knoweth, wherfore than nede we to praye? Verely not þ thou ſhouldeſte teach God, but that thou ſhouldeſte make hym good vnto the, that thou ſhouldeſt be acquaynted wyth hym, by reaſon of thy frequent & oftē ſpekynge vnto hym, that þ ſhouldeſt hūble thy ſelfe in prayeng, & that thou ſhouldeſt oftentymes remember thy ſynnes.

Mark this well.

Hytherto haue I recyted the wordes of S. John Chryſoſtome, which as they condemne the vnfruytefull bablynge & vayne ianglynge of wordes vaynly & cauſles prolated, ſo do they hyghlye cōmende & approue the feruent continuaunce of prayenge. So that hereof it is euident, that a chriſtē mā ought to pray at al times

¶ The. xxxiiij. Chapter.

Wher as ſome mā wyll ſaye peraduenture that it is not poſſiſible for men to praye at all tymes, ſeynge that diuers other affayres and buſineſſes muſte alſo be done of thē ſo longe as they lyue in this worlde, as eatynge, drynkynge, ſlepyng. &c. & men muſt alſo labour for theyr lyuynge, euery man accordyng to his vocacion & callynge, which thynges all muſt nedes be an impedyment & let to the cōtinuall exercyſe of prayer: I wyl in few wordes declare how a chriſten man maye praye without ceaſynge at all tymes accordyng to the precepte of Chriſte and the Apoſtle Saynt Paule.

How we may praye at all tymes and wᵗout ceaſyng.

Luk.xviii.

Some expoſitoures of the holye Scrypture wryte that to praye allwaye & without ceaſyng, is nothing els than to pray ſeriouſly, earneſtly & diligently after the example of the wydowe, which woulde neuer leaue cryenge & callynge vpon the vnrighteous Iudge, vntyll he had hearde her requeſt, that ſhe myght be reuenged of her aduerſarye. They ſaye it is a trope called Hyperbole, ſo that he is counted to praye alway and wt out ceaſyng, which praye vſually, oftentymes, ſeriouſly & inſtantly, and doth not ceaſe from prayers, vntyll he hath obtayned that, which he aſketh. After that manner is this ſpokē: Cry, ceaſe not, lyfte vp thy voyce as a Trompe.

Eſa.lviii.

Some ſaye that to praye alway & not to ceaſe, is thorowe out al our lyfe, feruentely to deſyre that hyghe goodnes, which is promyſed vs in ye worlde to come. After this ſorte, ſay they, what ſoeuer mē do in this lyfe, whether they eate, dryncke, ſleape, worke, talke, bargayne, ſtudye, meditate. &c. ſo longe as this celeſtiall deſyre remayne in thē, all theyr whole lyfe is a certayne perpetual prayer. The perpetual ſtudy of lyuyng godly, ſayeth Eraſmus, is a continuall prayer. And Beda ſayth, he prayeth

De modo orandi.

alwaye, ẏ doth good thynges alway neyther dothe he ceaſe to praye, but whan he ceaſeth to be righteous.

Other affyrme that to praye without ceaſyng, is feruently & with an ardente mynde to praye at certayne houres deſtinated & appoynted vnto prayer. Verely all theiſe expoſicions, in aſmuch as they be godly, are not to be reiected nor caſte awaye. Therfore ſeyng that we can not for our imbecillite, weaknes & imperfeciō alwaye & withoute ceaſyng pray vnto God, yet, beſydes the godly meditacion of celeſtiall thynges in our mynde, & the perpetuall deſyre of lyuyng innocētly, which ought neuer to departe from a Chriſtē breſt, that hath the feare of God before her eies we ought to preſcrybe & appoynt vnto our ſelues certaine peculiare houres euery day which ſhould not paſſe awaye wᵗout prayer, & which ſhould haue the whole affectes of the mynd.

Certeyne houres appoynted euery day for prayer vtterly occupied in this behalfe. And whan thoſe houres ſhall come, than ought we to laye aſyde all mūdane affayres ⁊ worldly buſineſſes, ⁊ wholly to gyue our ſelues to deuout meditacion, ⁊ diuyne contemplaciō of celeſtiall thynges. Thā ought we feruentely to praye wͭ the herte and mynd, ⁊ ſo wͭ all humilite to behaue our ſelues, as though god were ther preſent, ⁊ we ſpake vnto him face to face, ye than ought we to watche, as the Scripture admonyſhethe, that Mat.xxvi. is, ſo take hede ⁊ caſt all perels, that oure aduerſary the dyuell, which goeth about lyke a rorynge Lyon, ſea- 1.Pet.v. kyng whome he may deuour, do not once drawe away our myndes from talkynge wyth God, but that quietly and attentely we maye be occupied in offerynge vp our peticions vnto GOD at that tyme of prayer.

¶ The.xxxv. Chapter.

And bycauſe no man ſhoulde be offended wᵗ the obſeruaunce & appoyntmēt of certayne houres vnto prayer, as a thynge ſuperſticious & repugnant to the chriſten liberte: I wyll ſhewe that dyuers holye men had theyr certayn houres alſo, wherin they vſed cuſtumably to pray. Ps.cxviii. We reade that Dauid dyd praye & gyue thankes vnto God ſeuen tymes in a daye. His wordes are theſe: Seuen tymes in a day haue I gyuē prayſe vnto the for the iudgementes of thy righteouſnes. What ſeuen tymes in a daye theſe were, all are not manyfeſt in the holye ſcripture, but ſome are, whiche I wyll here reherſe.

As touchynge the mornynge he ſayeth, O LORDE early ſhalt ỹ heare Psal.v. my voyce, betymes in the mornyng ſhall I make my prayer vnto the, & I ſhall ſe that I haue obtayned my Psal.cl. prayer. Nowe for the tyme of his repaſte he ſayeth, as aſhes dyd I eate my bread & my dryncke dyd I myngle with wepynge. Thoughe here he make the none euydente mencion of Prayer, yet it is not to be doubted, but yͭ in this his great ſorowe, he alſo vſed at that preſent, prayers vnto God. As for his prayer at nyght, we read on this manner, let my prayer, ſayth he, be directed vnto the as frãkenſence in thy ſyghte, the lyftynge vp of my handes as an euenyng ſacrifice. Agayne he ſayth, I ſhal waſh euery nyght my bed, yea euen wͭ my teares wyll I water my bed. That he prayed to God at mydnyght alſo, it is manifeſte by theyſe wordes, At myddenyght, ſayth he, dyd I ryſe to gyue prayſe vnto the.

Pſal. cxli.

Pſal. vi.

Pſa. cxviii.

Of theſe Scriptures aforſayd it is euident that Dauid prayed vnto God cuſtomably theſe four times beſides other, that is, in the mornyng, at his dynner, in the euenynge, and at mydnyght, which all be very con

uenient tymes for a chriſten man to
praye. As he prayed at theſe tymes,
ſo did he vndoutedly at other, thogh
they be not expreſſed in yͤ ſcripture.

Dan. vi. Moreouer we read that Daniel
vſed cuſtomably to praye euery day
thre tymes vnto his LORDE GOD.
The Euangeliſtes alſo declare, that
Luk. v. Chriſt preachynge & workynge my-
racles all the whole daye, vſed often
tymes to ſpende the whole nyght in
Act: iii. prayenge vnto his father. S. Luke
alſo in the Actes of yͤ Apoſtles decla
reth that Peter & Iohn went vp in-
to the Tēple at the nynthe houre of
prayer. Wherof it doth euidently ap
peare yͭ in the olde lawe they had cer
tayne tymes appoynted in yͤ whiche
they ſhould praye. Haue not we alſo
amonge vs nowe a dayes certayne
tymes appoynted for to come togy-
ther & to pray in the temples? What
do we lerne of all theſe thynges? Ve-
rely that a Chriſten man maye law-
fully

fully ⁊ without ony ſcripule of con-
ſcience appoynt certayne houres in
the day, wherin he may exercyſe him
ſelfe deuoutly in godly prayer ⁊ ſpi-
rituall meditacion. But I would he Nota:
ſhoulde not ſo ſuperſticiouſly be ad-
dicte to thoſe houres, that he ſhould
thynke it ſynne to breake ony of thē,
whan occaſion of neceſſite is gyuen
(for that were a wycked thyng) but
to vſe thoſe tymes as meanes for to
bryng hym vnto a more feruent mā
ner of prayeng continually. For the Mar.ii.
Sabboth daye was made for man, ⁊
not man for the Sabboth day. The
kyngedome of God ſhall not come wͭ
obſeruaciō ⁊ loking for, ſayth Chriſt Luk.xvii.
neyther ſhall they ſaye, behold here,
or behold there, for loo, the kyngdom
of god is wͭin you. Ye obſerue dayes
monethes, tymes and yeares, ſayth Gala.iiii.
Paule, I am afearde of you, vnleſſe
I haue laboured in vayne for you.
Agayn, let no mā iudge you in meat
or

or drynke, or in parte of an holy day,
or of the feaſt of the newe Moone, or
Col. ii. of the Sabbothes, which are the ſhadowes
of thynges to come, but the
body of Chriſt.

¶ The xxxvi. Chapter.

SEynge than that the appoyntement
of certayne houres for praier
is very cõmendable, yea & neceſſary
for the traynynge vp of oure ſelues
in the godlye exercyſe of prayer
(ſo that ſuperſticiouȝ obſeruaunce
be abſent) it ſhall be much decẽt and
prayſe worthy for euery man to appoynte
hymſelfe ſuch certayne houres
euery daye for to praye, as wherin
he ſhall perceyue that he maye be
mooſt quiet, & mooſt apte to talke wͭ
God in his prayers. And althoughe
euery Chriſten man knowethe what
1. Joan. ii. tyme is beſt for hym to praye (in as
much as the vnccion of God techeth
thẽ all thynges, & they haue no nede
that any man ſhoulde teach thẽ) yet

I wyll here aſſigne ſuche houres to pray, as I maye thynke to be mooſt conuenient & apte to prayer, & that not only bycauſe they ſeme fytte in my conceyte, but rather in aſmuche as I ſe thoſe ſame houres approued of godlye learned men, as mooſt ſyttyng and apte vnto the true exerciſe of prayer.

Pſa.liiii.

Dauid in his Pſalmes wryteth in this manner, I wyll cry to God, & the LORDE ſhall ſaue me. At nyght & in the mornyng & at myddaye ſhall I praye hertelye, & he ſhall heare my voyce. Here Dauid preſcribeth thre ſolemne tymes, whan a man oughte of dutie euery day to pray. At night when he goeth to bed, in yͤ morninge whan he ryſeth, & at mydday whan he goeth to meate. He that leaue the God vnſaluted with his prayers at theſe thre tymes, verely he is muche eſtraũged frõ the manners of a true Chriſten man, as I maye leaue of to

Note whã we ought to pray vn to God.

ſpeake of his ingratitude ⁊ vnkynd nes towarde oure LORDE GOD.

Libro de virginitate.

S. Ambroſe appoyntethe mo tymes of prayenge: Solemne prayers ſayth he, ought to be made w^t thankes geuynge whan we ryſe frō ſlepe, when we go forth to oure buſineſſe, whē we make redy to take our meat and whan we haue taken our meat ⁊ when we go to bed. Would God ẏ all men would followe the doctryne of this mooſt holy ⁊ catholyke Doctor. Than ſhoulde all thynges be replenyſhed with the bleſſynge of God more plenteouſly than they are now a dayes.

De oratione. Ser. ii.

S. John Chryſoſtome differeth not from this, where he ſayeth, we muſt whā we ryſe out of our beddes preuent the ſonne with the worſhyppynge of God, ⁊ whan we come to the table, ⁊ whan we ſhould ſlepe. Yea at euerye houre oughte we to offer a lyuyſh prayer vnto God, and to runne an equall courſe withe the daye, ⁊ in ẏ tyme of Wynter to ſpēd alſo yͤ mooſt part of yͤ nyght in prayers & bowĩg our knees wͭ much feare to gyue attẽdaũce to prayer, recounting our ſelues bleſſed, whã we thus worſhyp God. Tel me how dareſte yͧ loke vpõ the Sonne, whã yͧ doſt not worſhyp hym, that ſent that mooſte ſwete & cõfortable lyght? How ſhalt thou vſe yͤ table, & not worſhyp yͤ gyuer & ſupeditatour of ſo great good thĩges? With what hope goeſt thou to the tyme of the night, what manner of ſlepes doſte thou loke for, whẽ thou doſte not confyrme, make ſtrõg & defend thy ſelfe with prayers, but wythout ony watch comeſt to ſlepe lyke a miſer & wretche, redy to faull into the captiuitie & bondage of the mooſt vngracious diuels, which cõtinually go about waytyng yͤ tyme, that they maye quickely catche any man that is bare, & not defenſed wͭ prayer? which whan they ſe vs enarmed wͭ prayers, rũne backe ſtreight

Mark well.

wayes as theues & malefactoures which ſe a ſwearde hanged vp at th hande of ẏ Soldiour. But if it cha ſeth that any man be bare, & not weponed ẘ prayer, than is he ſtreygh waye plucked & toſſe of the diuels, he is moued vnto ſynne, & brought into infinyte calamities & euelles. We therfore fearynge all theſe thynges let vs enarme oure ſelues alwaye ẘ prayers & hymnes, that god hauing pytie on vs, maye make vs all worthy ẏ kyngedome of heauen thorow his onlye begotten ſonne, to whome be glory and rule, worldes wythout ende. Amen.

¶ The. xxxviii. Chapter.

HItherto haue I recyted ẏ wordes of the goldẽ mouthed Doctor, wherin we may learne not only whan we oughte to praye, but alſo howe neceſſary a thynge prayer is, & how that ẘout prayer we can do no thynge well, neyther can any thyng

Prayers in ẏ mornyng.

without that chaunſe vnto vs proſperouſly. Would God therfore that whan we ryſe in the mornynge we would with humble & faythfull hertes gyue thankes to God, for ẏ ſlepe wherwith he hath refreſſhed our wery bodies that nyght, & mooſt hertely deſyre hym that his holy Aungell maye haue the ryght gouernaunce of vs, all ẏ daye followynge, that he defendynge vs from all euell maye only luſt, couytte, aſpyre & go aboute thoſe thiges, which ſhall may turne to the glory of God, the ſaluacion of our ſoules, & the profytte of ẏ Chriſten publyque weale, not once offendynge the eies of the diuyne maieſtie neyther in thought, worde nor dede at ony tyme.

Prayers before laboure. Job. v.

Agayne in aſmuche as we are all borne to laboure, euery man in hys offyce, euen as the byrde is to flye, & ſeynge that we are commaunded of God to eate the labours of our han-

P des

Psa.cxxvii.
Gen.iii.

des, ⁊ to eate our breade in yͤ ſweate of our face, bicauſe we ſhould not be as yͤ Poet ſayth, vnprofitable cloddes of earth, ſluggyſh bellyes, ⁊ only borne vaynely to conſume the good fruytes of the earth: We ought whā we intende to go about our buſineſſes, euery man accordynge to his offyce (the Magiſtrates aboute theyr affayres of the publique weale. The ſpirituall officers aboute the ſtudye of holy letters ⁊ the miniſtracion of the diuine miſteryes, the huſbonde man about his huſbondry, the craftes man about his occupacion. ⁊c. Fyrſt to go to god wͭ mooſt hūble ⁊ precordiall prayers, ⁊ to deſyre hī, yͭ he wyl vouchſafe for to proſper yͭ we go about, ⁊ make al thiges to chaūſe accordyng to our hertes deſyre, and that in all our labour and trauayle (priuate auauntage layde aſyde) we maye haue a reſpecte vnto the glory of God, ⁊ to the cōmodite of our chri ſten brothers. If we woulde do this, vndoubtedly our enterpriſes would come to more felice and proſperous ende than they do nowe a dayes. God woulde fortune oure labours. God woulde proſper our trauayles. He woulde ſo worke with vs, that al thynges ſhoulde come to paſſe accordynge to our owne wyll. To whome are theſe ſayenges vnknowen? The bleſſynge of the LORDE, maketh mē rytch. Agayne, excepte ỹ LORDE ſhal buyld ỹ houſe, they labour in vayne that buyld it. Except the LORDE kepeth the Citie, he watcheth in vayne that kepeth it. The LORDE fedeth me ſayth Dauid, & I ſhall want nothīg. Verely whā we take ony enterpryſe in hande, except we fyrſt of all fly vnto god with his prayers, & deſyre his mooſt godlye helpe, it is not poſſible that our trauayle ſhoulde come well to paſſe, and accordynge to Goddes mooſt holy pleaſure.

Prouer.x.

Pſal.cxxvi.

Pſal.xxii.

The

¶ The xxxviii. Chapter.

Prayers before meate.

Moreouer whan we ſhall take our meat, before we ſyt down to taſt ony of it, let vs wᵗ al humilite & ſubmiſſion of mynd deſyre God wᵗ oure prayers, that he wyll ſanctifye those his gyftes & benefites, that we maye receyue thẽ accordynge to his wyll, & by no meanes abuſe them, eyther to the diſtemperance of our bodies, or to the daunger of our ſoules but only receyue them vnto ẏ ende, for the which they were created and prepared. Lette vs not thyncke it ynough to haue corporal food, except it be bleſſed of God. Neyther oughte we to thynke that oure bodely ſuſtenaunce commeth only of our owne polecy but much more rather of goddes bleſſynge, whiche excepte he dyd fortune oure trauayles, all oure Pſa.xxxiii labours were but vayne, as ẏ Pſalmographe ſayth, feare ye the LORDE all ye that be his Ŝayntes, for there is

no ſcarſenes to thẽ ẏ feare hym. The
rytche haue wanted ⁊ hungred, but
they ẏ ſeke after ẏ LORDE, ſhal want
no good thynge. Agayne, caſte thy Pſal.
care vpon the LORDE, ⁊ he ſhall no-
ryſhe the. Alſo in another place, The i.Pet.v.
eyes of all mẽ truſt in the, O LORD,
⁊ thou gyueſt them meate in conue-
nient tyme. Thou openeſt thy hãde, Pſal. cxliiii.
and fylleſte euery lyuynge creature
with thy bleſſynge.

Thus ſe we ẏ our corporall foode
is the gyfte of God, ⁊ he it is that fe-
deth ſo many, as repoſe theyr affy-
aunce in hym. Therfore oughte we
before we taſte any meate at ẏ tyme
of oure repaſte to praye vnto God, ẏ
he maye bleſſe the meat that we ſhal
than receyue, confeſſynge ẏ what ſo
euer we haue, we al togither receyue
it of his bountyous hand. O mercy- Nota.
full God, we come nowe a dayes vn-
to the table, as though we ware He-
then, ⁊ knew no parte of God, at the

leeſt as thoughe we were nothynge bound vnto God, ⁊ as though God were but a lytle beneficiall vnto vs. With what reuerēce do we approch to our meat? And as we come vnreuerently ⁊ [illegible] to the table, ſo do we continue al the whole tyme of our repaſt. The table ſhould be repleniſhed with readynges ⁊ talkynges of ẏ holy ſcriptures, with debatynge of ſerious ⁊ honeſt matters, ⁊ wyth godlye meditacions, but in the ſteds of them, ther are preſent, blaſphemies, detraccions, ſlaunders, backebytynges, laſciuious tales, wantō communicacion, vncleane ieſtynges, vncharitable raylynges, ⁊ an whole ſee of euels. This cauſeth that ſo many vnſyttynge thynges be cōmytted at ẏ table. This cauſeth that ſo many faull into ſurfettynge ⁊ dronkenſhyp. This cauſeth that ſo many dye before theyr tyme. This cauſethe ẏ abundaunce is baniſhed frō among

How we ought to behaue our ſelues at ẏ table

O greate abuſe.

Marke ⁊ take hede.

vs, ⁊ penury ⁊ ſcarſenes reygne vniuerſally. This cauſeth yͭ the hand of Gods bleſſynge is ſhortened, ⁊ that hoſpitalite decayeth ſo greatly ĩ euery place, vnto the great hynderaũce yea ⁊ almooſt the vtter deſolacion of the cõmon weale, as we poore wretches ſhall feale within theſe few yeares, yf it be not otherwyſe ſhortelye prouided. Would God therfore that for the auoydynge of theyſe ſo great ⁊ ſo many incommodities yea ⁊ abſurdities, we woulde followe the example of our ſauiour Jeſus Chriſte, which, as we read in the Scripture whan ſo euer he eyther fed other, or els dyd fede hym ſelfe, vſed alway to gyue harty thanckes to his celeſtial father. Did not he ſo, whan he fed at one tyme fyue thouſand wͭ fyue barly loues and two fyſſhes, beſydes diuers other times? Did not he ſo likewyſe at his maundye, whan he inſtituted the mooſt bleſſed Sacrament

The decay of hoſpitalite.

Mat.xiiii. Mar.vi.

Joan.vi.

Mar.xxvi.

of the Altare, his veri body & bloud? Why dyd he this? Verely for our example, that we ſhould knowledge & confeſſe that what ſo euer we haue, we receyue it altogyther at the bounteous & liberall hand of God. Doth not S. Paule ſaye, that meates are ſanctifyed by the worde of God and prayer? We oughte therfore ſurelye whan we go to dynner, or take onye repaſt, to deſyre God for to bleſſe our meat, & to make it helthfull & profytable to our bodies, & to beleue that what ſoeuer is there preſente, we receyue it altogyther of the grand munificence & excedynge liberalytie of God, & ſo to behaue oure ſelues all ẏ time of our repaſt, not only ĩ enioyĩg thoſe gyftes moderately & ſoberlye, but alſo in oure cōmunicacion, & externall geſtures, that we maye ſeme to ſytte not at a prophane, cōmune & vncleane table, but at ẏ holye table of ẏ celeſtiall and euerlaſtyng kyng. 1.Tim.iiii.

The

¶ The.xxxix. Chapter.

Grace or thanckes gyuyng after dyner.

AGayne after we haue thus godly ⁊ ſoberly takẽ oure meate, let vs not fayle to gyue God herty thãkes for his benefytes, which ſo bounteouſly of his owne mere lyberalitie ⁊ great goodnes hath fed vs at that preſente, let vs alſo deſyre hym that he wyll go forth to be a beneficial father vnto vs, ⁊ to giue vs meat, not only that meate whiche peryſheth, but much rather ẏ whiche abydethe into euerlaſtynge lyfe, I meane the mooſt ſwete Goſpell of his intierlye beloued ſone Jeſus Chriſt our moſte gentle LORDE ⁊ omniſufficient Sauiour, ẏ our bodies beyng fed wͭ corporall meate, ⁊ our ſoules ſuſteyned with the word of lyfe, we maye after this lyfe be mooſt happely fed wyth the aſpecte, beholdyng, ⁊ fruicion of the mooſt bleſſed deite. Amen.

Joan. vi.

These thynges once done, let vs returne to our labours, euery man accordynge to his vocacion and callynge, workyng that thynge that is pleaſaunt in the ſyght of God.

For ſupper. Note.

Whan the tyme cōmeth that we ſhall go to ſupper, let vs wͭ the ſame reuerence enioy the good creatures of God, that we dyd at dynner, & as we behaued our ſelues at diner both in prayer & thanckes gyuynge, lette vs ſo likewyſe do at ſupper. So ſhal it come to paſſe vndoubtedlye, that we ſhall wante no good thynge, but haue plenty of all thīges accordyng to our hertes deſyre. We muſt, ſayth Chriſoſtome, bothe whan we go vnto the table, & come frō it, gyue thāckes to God. For that table, which begynneth of prayer, & endethe alſo in prayer, ſhall neuer wante, but ſhall brynge to vs all good thynges more largely & more plentiouſly than any fountayne. But I haue ſpoken of this matter alſo in my Banckette.

De oratione. Ho. lxxviii

¶ The. xl. Chapter.

AT night whan we go to bedde, we ſhall before we gyue our ſelues to ſlepe, knele downe vpon oure knees ſecretly in our chamber, with all humilite & reuerēt feare, callyng vnto our remēbraūce howe we haue ſpent all the whole daye paſt. If we ſhall than perceyue that we haue offended ye diuine maieſty in ony thīg, eyther in thought, word or dede, thā let vs not fayle to confeſſe our ſynne ſtreyghtway to God wt a contryte & ſorowfull herte, deſyryng him mooſt hūbly for his great mercyes ſake to forgyue vs that our iniquite, & not to be angry with vs, but ſo aſſyſt vs with the influence of his mooſt holy Spirite, that we may in no poynte trāſgreſſe his mooſt diuine wyl, but worke all thynges that maye be pleaſaunt vnto hym.

How we ought to behaue our ſelues whā we go to bed.

Yf we ſhal at that tyme perceyue that we are at debate with ony mā, let vs not go to bed, before we be re-

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cōcyled one to another if it be poſſible accordynge to the precepte of ỹ Apoſtle, let not the Sonne faull downe vpō your anger. If that may not cōueniētly be done ỹ nighte, let vs not fayle the nexte mornynge betymes, or ſo ſone as we may, to go vnto thē that are offended wᵗ vs, or we wᵗ thē, & neuer ceaſe tyll we haue made an agremēt betwene vs, beyng perfectly perſwaded, that we can by no meanes pleaſe God ſo long as we be not in loue and charite. For as S. Iohn ſayth he that loueth not his brother abideth in death. Euery one that hateth his brother is a manſlear, & ye knowe that euery māſlear hath not euerlaſtynge lyfe abydynge in hym. Ephe.iiii. i.Ioan.iii.

☞ Loke what we haue offended god that daye, let vs ſo bewayle our ſyn & take ſuche thought for ỹ cōmiſſion of it, ỹ we maye haue no more pleaſure to do that offēce agayne, but rather be made the more circumſpecte

and

beware afterward yͭ we be no more oppreſſed with the ſubtyle aſſaultes of Satã. Let vs euery daye dye vnto ſynne. Let vs continually mortyfye the affectes of the olde Adã. The lenger we lyue, the leſſer let ſynne remayne in this oure mortall bodye. Let all our meditaciõ, ſtudy & endeuour be nothynge els than a perpetuall care to leade a pure and innocent lyfe.

¶ The.xli.Chapter.

Nota.

But yf it ſo chaunſe, that whan we haue cõſydered the ſpending of the daye, we perceyue no notable cryme & heynous faulte commytted neyther agaynſt God, nor our neighbour, than let vs reioyſe, gyue God thankes, & deſyre hym ſo cõtinually to ayde vs withe his diuine helpe, yͭ we maye not onlye continue in that purite of lyfe, but alſo go forth from fayth to fayth, & from vertue to vertue, tyll we ware auncient in chriſt.

Rom.i.
Pſal.lxxxiii.

Prayers before ſleape.

& become perfecte mē ī oure profeſſi
Theiſe thynges once done, let v
than faull to prayer, deſyrynge Go
for his great mercies ſake thorow J
ſus Chriſte to gyue vs a proſperou
& quiet nyght, & that neyther Sat
nor none of his Aungels do troub
vs, but that thoughe the bodye tak
reſt & ſlepe, yet the mynde, the herte
the inwarde man, may alway watch
to him, & delight in hī perpetually.

After oure prayers, let vs cōmyt
oure ſelues to the tuicion of God, &
ſo ſwetely gyue our ſelues to reſte.
And let this be our dayely exercyſe.
O LORDE God, yf we would do this with a feruēt herte & burnyng loue towarde God, it can not be expreſſed that greate & ſingulare cōmodities would enſewe. To do thus, is yͤ dutye of vs all, but whyther we haue done it or not, let euery man ſearch his owne conſcience and amende.

Thus haue J declared what ty-

mes

nes I thyncke mooſt cōuenient for prayer, & how we ſhould behaue our ſelues in ẏ tyme of prayeng. I haue not done this to bynde & ſnarle the conſcience of ony chriſtē man, which oughte to be free to ſerue God at all houres, but to helpe the infyrme and weake Chriſtians, that they fyrſt vſynge theſe tymes, & certayne introduccions, maye afterward come vnto the perfeccion of worſhyppynge God at all tymes. For a chriſten mā ſhall haue abundant occaſions at all houres to call on ẏ name of ẏ LORD for helpe. Notwithſtandynge yf ony man ſhall loke vpon theſe thynges, ẏ I haue here wrytten, with a ſyngle eye, he ſhall not fynde thē altogyther ſuperuacaneous & vayne. God giue vs all grace to ſo followe thē, or better, yf we maye.

¶ Of thankes gyuynge.

¶ The. xlii. Chapter.

NOwe begynnethe oure worke to draw vnto an ende. I haue declared ſufficiently heretofore, as I truſt, all thynges that mooſt principally pertayne vnto prayer, that is to ſay, vnto aſking ony thynge of God. It remaynethe nowe therfore that I intreate ſome what of thanckes gyuynge to God. For it is conuenient ẏ we alſo gyue thanckes vnto God for the gyftes ⁊ benefytes that we receyue of hym, or els we maye iuſtely ſeme to be vnworthy ony parte of Gods kyndnes. For what haue we, ẏ we haue not receyued? The wyſe mā oughte not to reioyſe in his wiſdome, nor the ſtrōg man in his ſtrength, nor yet ẏ rytch man in his rytches, but only in our LORDE God, from whom euery good ⁊ perfecte gyfte deſcendeth and commeth downe. What haſte thou that ẏ haſte not receyued, ſayeth Paule?

Iacob.i.

If thou haſte receyued it, wherfore i. Cor. iiii.
doſte thou reioyſe, as though yͧ had-
deſt not receyued it? Let not yͤ wyſe
man, ſayth God by his Prophet, re- Iere. ix.
ioyſe in his wyſdome, nor let not the
ſtrong man reioyſe in his ſtrength,
nor let not the rytch man reioyſe in
his rytches. But let him that reioy-
ceth, reioyſe in this, yͭ he underſtõd
& knowe me. For I am the LORDE,
which doth mercye, iudgement and
righteouſnes in yͤ earth, & theſe are
thoſe thynges that I deſyre, ſayth
the LORDE.

Seynge than yͭ all our glory and
reioyſyng ought to be in our LORDE
God alone, as S. Paule ſayeth, re- Phil. iiii.
ioyſe in the LORDE al way, & agayne
I ſaye, reioyſe ſeynge alſo yͭ what ſo
euer goodnes is in vs, it cõmeth on-
ly of him, verely we ought at all hou-
res to reioyſe in hym, as the mooſte
bleſſed virgin Marye dyd, ſayenge,
my ſoule magnifyeth the LORDE, &

D my

Luke.i.

my ſpiryte hath reioyſed in God my ſauiour, & to gyue to him thankes, & to ſynge to his name, ſo long as our lyfe laſteth, perpetuall encomies, laudes cōmendacion and prayſes.

How we maye be moued to gyue God thanckes.

If we wyll be moued to gyue god thanckes at any tyme, as we ought to do alwaye, it ſhall be fyrſte conuenient to perpende, weye, & conſyder his manifolde goodnes towarde vs. Fyrſte howe at the begynnynge he made vs not lyke vnto brute beſtes, but lyke vnto his owne ſymilytude & Image. And he made vs not to be fyre brondes of hel, but inheritours of euerlaſtyng glory. For he gaue vs a body muche more beautyfull and pleaſaūt in aſpecte, than any other lyuynge creature hath. He gaue vs a mynd alſo endued with wytte, reaſon, diſcreſſiō, wiſdom, vertu, knowledge, cunnynge, immortalite, godlines. &c. He ſet vs in Paradyſe, and gaue vs rule, power, & dominiō ouer

Of oure creacion. Note.

Gen.i.

all the fyſſhes of the ſee, & the byrdes of the ayre, & ouer all lyuynge creatures that moue vpon the earth.

Agayne whan we in our parētes had trāſgreſſed his mooſt godly precepte, & therby deſerued eternall dānacion, he dydde not ſtreyghtwaye with the ſame rigoure & fearceneſſe, wherwith he condēned the Aungels for theyr diſobedient arrogācy, caſte vs awaye into the fyre of Hell, but full gentely ſent vs into this vale of miſery for to repēt, that afterward he myght ſaue vs, yet conſtitutyng & appoyntynge vs ſtyll Lordes & rulers ouer al lyuyng creatures.

Gen.iii.
ii.Pet.ii.
Eſa.xiiii.
Gen.iii.
Pſal.viii.

¶ The.xliij.Chapter.

MOreouer whā it was not poſſible bycauſe of the great enormite of our ſynne, that we coulde of our owne power, ſtrength, merytes, deſeruynges & good workes ſaue & wynne our ſelues agayne into ẏ fauour of God, howe louyngly woute

Of our fre ſaluacion by grace & the mercy of God thorow Jeſus Chriſt.

ony desertes of our parte euē of hys owne mere goodnes and free mercy did he promiſe to ſaue vs by his derely beloued ſonne oure LORDE Jeſus Chriſt, & at his tyme predeſtined and
Rom.i. appoynted from euerlaſtynge ſente him downe into this worlde. Which for our ſake vnfaynedly by the wonderfull operacion of the holy Ghoſte
Luke.i. toke fleſſh of the mooſt bleſſed, mooſt
Math.i pure, & vndefyled virgyn Marye, &
Heb.iiii became very man lyke vnto vs in al thynges, ſinne alone excepte. Which alſo after he had lyued here certayne yeares, euē of his owne free wyll wᵗout any compulſion for the feruent & vnſpekable loue that he euer bare towarde vs, gaue hymſelfe vnto the very death, yea euen the mooſt ſpitefull & heynous deathe of the Croſſe.
Esa.liii, He offered his mooſt bleſſed bodye a
Phil.ii. ſwete ſmellynge Sacrifyce to God
Ephe.v. the father for oure wyckedneſſe. He ſuffred his mooſt precious bloude to

be ſhed vpõ the Altare of the Croſſe to paye the raũſome for our ſynnes. He refuſed no kynd of paynful grefe & greuous payne to apeaſe Goddes wrath, & to reconcyle vs vnto his celeſtiall father. O good Jeſu, ſayethe S. Bernard, howe greatly were we endetted to the, & yet doſt thou paye oure dette? We haue ſynned, & thou arte punyſſhed. This is a worke wt out exãple, a grace without meryte a charite without meaſure.

Mat.xxvii.
i.Timo.ii.

Colo.i.

Sermone quidam.

Verely verely not the prodiciõ & betrayenge of Judas, not the furye & cruell malyce of the Phariſes and Byſſhops, not the wycked and falſe witneſſes, not the vnryghteous accuſers, not the cruell & vnmercyfull iudges dyd put Chriſt to death, but we our ſelues, our ſynne, our iniquite, our vngodlynes, our abhominacion, our corrupte maners dyd ſlaye hym, & put hym to that mooſt cruell deth. We are they that dyd kyl him.

Note who dyd pute Chriſt to death.

Mat.xxvi. We ſoughte his deathe. We dyd betray
hym. We dyd falſely accuſe hym
Mar.xiiii We nayled him vpon the Croſſe. We
Luk.xxii. ſcourged his mooſt bleſſed body. We
ſhed his mooſt precious bloude. We
Joan.xxii dyd cleue aſunder his mooſt bleſſed
Esa.liii. herte with a ſpeare, oute of ỷ which
rãne both water & bloude. We gaue
hym Eyſell & Gaull to dryncke. We
ſcorned him, we mocked him, we dyd
ſpit on his mooſt ſwete face. We buffetted
hym, we bruiſed hym, we were
the Authors of all ỷ tyranny, which
was wrought agaynſt hym. Yet for
ỷ loue that he bare towarde vs, dyd
not he diſdayne to ſuffer all theſe intollerable
paynes, by whoſe paſſiõs
i.Pet.ii. & ſufferynges we are perfectly made
whole, by whoſe mooſt bleſſed bloud
i.Joan i. all ours ſynnes are waſhed awaye,
by whoſe deth, euerlaſting lyfe chaũſeth
Rom.viii. abundantly vnto vs. O vnmeſurable
kyndnes. What a loue hath
God to vs, that he ſpared not his on

ly ſonne, but gaue hym for vs all, ẏ Joan.iii.
ſo many as beleue in hym, maye not
peryſhe, but haue euerlaſtynge lyfe.

And as God the father gaue hys Rom.iiii.
ſonne Chriſt vnto death for our ſyn Ephe.ii. Math.i.
nes, ſo dyd he rayſe hym vp agayne Luk.ii.
by his mooſt puiſſaunt power from Joan.xiiii. Joan.xi.
death for our iuſtificaciō. He is oure Math.ix.
peace, howe than can we be ſadde & Joan.vii.
heuy? He is our Sauiour, howe thē Joan.v. Psal.xxvi.
can we deſpayre? He is oure waye, 1.Cor.i.
howe than can we erre? He is oure
trueth, howe than can we be decey-
ued? He is our lyfe, howe thā can we
dye? He is oure Reſurreccion, howe
thā can we ſlepe in ſynne? He is our
Phiſicion, how thā cā we be ſycke &
diſeaſed? He is our lyght, howe than
cā we walke in darknes? He is our
bread, howe thā can we be hungrye?
He is oure defender, howe than can
we be afearde? He is oure wiſdome,
howe than can we be ignorante? He
is our righteouſnes, howe than can

Rom.x. we be vnrighteous? He is our ſanc-
Pſal.xliiii tificacion, howe than can we be pro-
1.Tim.ii. phane & vnholy? He is our redēcion
1.Joan.ii. Col.i. He.iiii. vii howe than can we be damned? He is
1.Pet.ii. our rytches, howe than can we be
Joan.x. Rom.viii. pore? He is oure beautye, howe than
can we be deformed & yll fauoured? He is our mediatour and aduocate, howe than can oure matters be vnhearde? He is oure head, howe than can we his members perysh? He is our Byſſhop & Curate of our ſoules howe than can we wante ſpirituall doctryne? He is our dore, how than can we but enter into the kyngdom of heauen? To conclude, he is altogither oures, & all that euer he hathe, how than can we but ſayle in a ſafe & quiette hauen? Howe than can we but haue all thynges proſperous & fortunate? Thus ſe we what an hye treaſure Chriſt is to vs. Yf any mā deſyreth to knowe more of Chriſt, & what benefites we haue receiued by him

let hym read my worke of yͤ Newes out of heauē, where he ſhall ſe Chriſt truly & lyuyſhly paynted as alone & perfecte redemer, & a plenteous and an omniſufficient ſauiour for al thē that faythfullye repente and lede a newe lyfe.

Searche yͤ Newes out of heauē

Would not all theſe ſo great commodities & large benefytes, which we receyue of God yͤ father thorowe Jeſus Chriſt, moue ony chriſtē hert in the worlde to be thankful, and to ſyng perpetuall prayſes vnto God? For we haue lerned here, that al our ſaluacion cōmeth only from God yͤ father thorow Jeſus Chriſt, & that he ſaued vs mercifully whē we were loſte miſerablye. But let vs beholde more of Goddes kyndneſſe, that we maye learne that thankes ought to be gyuen vnto hym ſeriouſly.

Tit.iii.

¶ The.xliiii.Chapter.

ALthough by Chriſt we be ſette agayne at lybertye, & receyue

our manumiſſiō ⁊ fredome frō that
captiuitie, wherunto we were made
bonde by the ſynne of Adam, ſo ſone
Joan.iii. as we are regenerate ⁊ borne a new
by yͤ honorable Sacrament of Baptiſme,
and the holy Ghoſt, yet in as
much as afterward thorow our fragilite
⁊ weakenes we fall agayne into
ſynne, ⁊ deſerue therby alſo to be
caſt from the fauour of God, ⁊ to be
dampned perpetuallye, yf God dyd
not alſo healpe vs in this behalfe, O
LORDE God, in how miſerable a caſe
Nota. are we? What ſhould it profytte vs,
by Chriſt to be delyuered from that
wretchednes, into the whiche Adam
dyd caſte vs, yf there were not alſo a
remedy to expulſe that daunger, into
the which we caſt our ſelues thorowe
ſynne after Baptiſme? Therfore
here alſo dothe the goodneſſe of
God appere very large ⁊ bountious
toward vs. For though we ſynne after
baptiſme neuer ſo greuouſly, yet
doth

doth not he ſtreyghtwayes take ven- ii.Pet.ii.
geaunce on vs, & caſte vs headlonge
into hel fyꝛe, as he dyd yͤ aũgels, but
he paciẽtly abydeth our cõuerſiõ, & Job.iiii.
loketh dayly whan we wyll repent,
and amend, as the Pꝛophet ſayth, yͭ
LORDE longe abydeth vs, yͭ he maye
haue mercy on vs. Alſo the Pſalmo- Eſa.xxx.
graph, The LORDE is gentle & mer- Pſa.c.iiii.
cifull, pacient, & of great pitie. The
LORDE is good & gentle to all men, &
his tẽder mercies are ſtretched foꝛth
vpon all his woꝛkes. Jeremy alſo ſai-
eth, It are the mercies of the LORDE Lamẽt.iii.
that we are not conſumed. Yea he ex-
citeth & ſtoꝛeth vs vp by his holy ſpi-
ryte, and gyueth vs grace to repent,
turne, & amende, as he ſayeth by his
Pꝛophet, I wyl gyue them an herte
& a new ſpiryte wyl I gyue in theyꝛ
inwarde partes, & I wyll take away Ezech.xi.
the ſtony herte from theyꝛ fleſh, and
giue them a fleſhly herte, yͭ they may

walke

no meanes our decaye, death & damnacion.
He is ẏ gentle father, which
Luke.xv. ioyefully receyueth agayne his loſte
ſonne, & mooſt louyngly enbraſethe
hym. He is that ſhepeheard, whiche
bryngeth home agayne on his ſhoulders,
Mat.ix. that ſhepe that was wandered
awaye. He is that Phiſicion, ẏ healeth
the ſycke & diſeaſed. He is ẏ Sauiour,
which came not to call ẏ righteous,
but ſynners vnto repentaũce
Mat.xi. He is that helper, whiche dayly cryeth,
come vnto me all ye that labour
& are laden, and I ſhall refreſh you.
Eſa.lv. Seke therfore the LORDE, whyle he
maye be founde. Call on hym, whyle
he is nygh. Let the vngodly forſake
his waye, and the wycked man his
thoughtes, & let hym returne to the
LORDE, & he ſhall haue mercy on him
yea but let hym not fayle to turne
vnto our God. For he is bounteous
& very redy to forgyue.

¶ The.xlv. Chapter.

By god are we preſerued from euyl.

FUrthermore who is able to expreſſe howe greatly we are boūd vnto God for his diligent conſeruacion & kepynge vs? If we were not preſerued & kepte of hym, into howe many euels ſhoulde we faull? Howe were it poſſible for vs to be fre from the captiuitie of Satan, to be pure from the fylthyneſſe of the fleſhe, to be kepte harmeles from the tyranny of the world, yf God dyd not defend vs? Howe many kynde of euelles do we ſe dayely perpetrated & done before our eyes, as theft, murder, treaſon, adultrye, fornicacion, couetouſnes, glotony, drōckenſhyp. &c. which all vndoubtedly we ſhould lykewyſe do, yf we were not preſerued frō thē by the goodnes of God. For the fragilite of nature & the pronyte vnto euell is all one in them & in vs, yf we be lefte vnto our ſelues. Our perdicion commeth of our ſelues but our ſaluacion commeth only of God, as the

Nota.

Oſe.xiii.

the Prophet ſayth. Excepte yͤ LORD, ſayeth Eſaie, had lefte vnto vs ſeed, we had ben as Sodome, & we might well haue ben lykened vnto Gomorre. Therfore ſeyng that God kepeth vs from theyſe great enormities, we are very much bounde to gyue hym right herty thanckes.

Eſa.i. Rom. ix.

The benefites of God toward vs.

Agayne with howe many gyftes doth he endue vs dayly? What haue we, yͭ is not his gyftes, yf it be good & godlye? He engraffeth in vs by hys mooſt holy ſpiryte, Fayth, hope, charite, peace, ioye, pacience, longe ſufferynge, mekenes, leuite, ſoftenes, modeſty, honeſt behauour. &c. He giueth vs helth for our body. He gyueth vs ſpirituall gladnes for our ſoule. He prepareth all thynges neceſſarye for this our nede lyfe. He getteth frendes for vs. He defēdeth vs from our enemies. He preſerueth vs ī all goodnes. To conclude, loke what a mooſt naturall father is vnto his mooſt en

tierlye

tierly beloued ſonne, the verye ſame is he vnto vs. So ẏ what ſoeuer we haue beyng good eyther pertaynyng to the ſoule or to the body, we altogither receyue it of this oure celeſtiall father. What great thanckes therfore he is worthi to haue, who perceiueth not? S. Bernarde ſayth, let vs gyue thãckes to our God for ẏ good thīges ẏ we do, & let vs hūbly ſay to hī wͭ Eſay the Prophet. All our workes haſte ẏ wrought in vs O LORDE our God. Eſa.xxvi. Herto pertayneth the ſayenge of S. Gregory: It is cōueniēt ẏ we gyue thanckes alway to God, which neuer ceſeth to do wel, except he be letted & hyndred thorowe the noughtines of men. Therfore what ſo euer worke ẏ ſhalte begynne, fyrſt call on God, & ceaſe not to gyue thãkes, whan thou haſt fynyſhed it.

¶ The.xlvi.Chapter.

AL though it be ſo, ẏ all nacions of ẏ worlde, euen from the Eaſte

We Engliſh men aboue al naciõs are moſt boũde to gyue god thankes

to the Weſt, ought to prayſe ẏ name of the Lorde for his innumerable benefites, that they without deſertes receaue of him dayly. Yet I thyncke ther is no Realme thorow out Chriſtendome, that hath ſo many vrgent weyghty & neceſſary cauſes to gyue God thanckes, as we Englyſhe men haue at this preſent. To whome is it vnknowen with howe miſerable captiuite we haue bene detayned & ſuppreſſed theyſe many hundred yeares thorow the vſurped power and greuous tyranny of ẏ Byſhop of Rome? Who knoweth not howe greatly the conſciences of Chriſten menne were ſnarled, yea & almooſt ſlayne thorow the decrees of that Byſhop? Howe greatlye was the Chriſtian libertye encloſed & ſtopped vp, ſo that no mã could enioye ẏ vſe of thoſe thynges, which the worde of God determined free, wythout his licenſe & diſpenſacion? Howe were the ſingulare meri tes of Chriſtes death, & the ineſtimable price of his mooſt precious bloud adnihilated & ſet at nought, and the Byſſhop of Roomes pardōs truſted vnto, & perfecte affiaunce repoſed in thē for remiſſion of ſynnes & eternal ſaluacion? What a ſorte of Hypocritical & ſuperſticious workes crept in thorowe oute Chriſtēdome almooſt, which only were beleued to be the alone good workes and the true good workes, whiche are commaunded of God in his holy ſcrirtures, vtterly neglected, deſpyſed & ſet at nought? Who thought it not a more meritorious acte to gylde an Image, than to cloth a poore naked manne? Who thought it not a better dede to rūne gaddynge a pylgrimage into diuers countrees for to ſeke dead Images, than to tary at home, & to viſyte the poore members of Chriſt which laye bedrede, ſycke, lame, feble & impotēt O extreme blyndnes.

Agen what an infinite nõber of mõſtures, Mõckes I wolde haue ſayd, & other religious parſons, and God wyll as they deſyre to be called, dyd there ariſe in this kyngedome? Who thoughte it not a better dede to put his chylde into an Abbay, & there to lyue ydlly, ſwinyſhly & irreligiouſly pampred vp with all delicious fare that ſhould prouoke vnto lewdnes, than to lette him lyue abroad in the worlde, & there to practyſe, ſome honeſt arte & occupacion, that myghte turne to the commodite & mayntaynance of the common weale? What blyndenes hadde inuaded this Realme?

Dyd not we thinck it rather our duty to obey yͤ proude Biſhop of Rome than our owne natyue kynge? Dyd not we eſteme his fãtaſtical decrees, aboue the edictes, lawes, and actes of our own kyng? were we not more redy to followe his ſenſuall luſtes &

beaſt

beaſtlyke pleaſures, than to obeye yͤ cõmaũdementes of our owne kynge and ruler? Into what perels woulde not we caſte our ſelues to do yͤ rammyſh Byſhop pleaſure? Yea woulde God that certayne of this Realme in tymes paſte had not rather had a mynde to dye for the mayntenaunce of the falſe vſurped power of yͤ Byſſhop, than to lyue with obedient and faythfull hertes to our mooſte Chriſten kynge. O LORDE God, what a blyndnes was this? where was this doctryne of Chriſte & his Apoſtles become, that al men ſhould be ſubiecte & obediẽt to the hygh powers? This ſentence of S. Paule laye buryed: Rom.xiii.
Let euery ſoule be ſubiecte to yͤ high powers. For there is no power, but of God. All powers are ordayned of Sap.vi.
God. He therfore yͭ reſiſteth, reſiſteth the ordinaunce of God. And they yͭ reſiſt, ſhall take to thẽ ſelues damnacion. Alſo S. Peter: Be ſubiecte to i.Pet.ii.

The kynge ſupreme heade

to euerie humayne creature for the LORDES ſake, whither it be vnto the kynge as ſupreme head, or to the rulers that are ſent by hym to the punyſhment of the euell doers, but vnto the prayſe of them that do well. The Chriſten prynces were not had in reuerēce & honour as they ought O miſerable caſe, & deteſtable abuſiō.

¶ The xlvij. Chapter.

Behold in what blindenes we Englyſh men were when the Biſhoppe of Rome ruled in this Realme,

FUrthermore what ygnorancy & blyndenes was in this Realme, concerninge the true & chriſtē knowledge? Howe many sauoured Chriſt aryghte? Howe many walked in the ſtreyght pathe wayes of Gods ordinaūces? Howe many beleued Chriſt to be the alone Sauiour? Howe many truſted to be ſaued only by ẏ merites of Chriſtes death, & ẏ effuſion & ſheddynge of his mooſt precious & bleſſed bloude? How many ranne to God alone eyther in theyr proſperite or aduerſite? Howe many ampler ed Chriſt for theyr ſufficient mediatour & aduocate vnto God yͤ father? Howe many felte the efficacye & power of the true & chriſtē fayth wherby a chriſtē mā is frely iuſtified How many could diſcerne the fayned and the true workes aſunder? How many dyd knowe what they profeſſed at Baptiſme? Howe many had knowledge what theyr Pater noſter mēt, & wherfore they prayed? Howe many dyd perfectely vnderſtand the articles of the Chriſten faythe? Howe many dyd knowe what the ceremonies of the Chyrche mente, as holye bread & holy water and ſuche other? Howe many heard the Euangelicall doctrine euer preached purelye and ſyncerely? O good Jeſu, be merciful vnto vs. If I ſhoulde go forth to rehearſe all the abuſes & al the ignorācy & blydenes, wherwith this nowe mooſt free and floryſhynge Realme hath bene oppreſſed thys many hun-

Apoc.xvii.

dred yeares thorowe the tyranny of that Babilonicall ſtrõpet, it woulde vndoubtedly make a worke much lõger then the Iliades of Homere.

Englond is purged and made clene of her deformyties.

But nowe are theſſe enormities yea & deformities of this Realme of Englond vtterly exiled & banyſhed, All falſe Religion is exterped & plucked vp by the rootes. The miſerable captiuite, wherwith we were oppreſſed in the Popes kyngdome, is turned into delectable liberte. Oure conſciẽces are reſtored to theyr olde fredome. Chriſtes deth is beleued to be a ſufficient Sacrifyce for them yͤ are ſanctified. All ſuperſticious fantaſies inuented of ydle braynes are full godly put downe. The famous Images, wherwith the ſymple people cõmytted fornicacion, I meane, Idolatry, are iuſtly plucked downe, & conueyed oute of the waye. All the monaſticall ſectes haue put of theyr cowles & monſtruous garmentes.

Heb.x.

Oure

Our mooſt Chriſtian kynge is now accordyng to yͤ verite of Gods word & his iuſt & right title, recogniſed to be ſupreme head of yͤ chyrch of Englonde nexte vnto Chriſt immediately here in earthe. He is honored of vs his ſubiectes, as we ought by yͤ lawe of God and had in reuerence aboue all creatures mortall. Not onlye his mooſt noble grace, but alſo ſo many as he appoyntethe to rule ouer vs, we obey wͭ all ſubmiſſion & humilite of mynd,

¶ The. xlviii. Chapter.

MOreouer ygnorancy & blyndenes are exiled and banyſſhed. Gods lawes are manifeſtly declared vnto vs. So that we maye, yf we wyll, kepe his mooſt godlye commaundementes. The mooſt ſacred Byble is freely permytted to be red of euery man in the Englyſh tonge. Many ſauour Chriſt aright, & dayly the nõber encreaſeth, thanckes be to GOD. Chriſt is beleued to be the i.Joan.i. alone Sauiour. We nowe ſaythfully truſt to be ſaued by the deathe of Chriſt, & that the bloud of Chriſt maketh vs cleane from all ſynne. Gal.v. Rom.v. Chriſt is beleued to be our ſufficient mediatoure & aduocate. The true & chriſten ſayth, which worketh by charite, & is plenteous in good workes, is nowe receaued to iuſtify. The good workes that are appoynted in ẏ holy ſcriptures, are nowe onely vſed, & put in exercyſe among the ſaythful. What we profeſſed, whan we ware baptiſed, many nowe knowe ryghte well. The twelue Articles of the chriſtē ſayth, the Lordes prayer, called ẏ Pater noſter, & the tē cōmaūdementes are now rehearſed in ẏ Englyſhe tonge both of yong & olde, ſo that now all vnderſtonde thē. Many of the Eccleſiaſticall ceremonies are nowe right well taught & knowen. To cōclude, all olde thynges are paſte, & newe thynges entred into ẏ

gaine

game place in ſtead of them. And all theſe thynges hath God brought to paſſe by his derely beloued ſeruaũte Hẽry our kynge. If his grace goeth forth, as he hath begun he ſhal make ſuch a floryſhynge Realme bothe in ſpirituall & corporall goodes, bothe for the glory of God, & for the mayntenaunce of hys Graces publyque weale, as none ſhallmaye be able to compare with this Realme of Englonde, thorowe oute Chriſtendome. And as his mooſt excellent maieſtye ſhall eaſely ouercome & excell in the exercyſe of true godlynes all his predeceſſoures & leaue a memorable act vnto his ſucceſſoures mooſt worthy to be followed, ſo lyke wyſe may his Grace be ſure, that there is repoſed & layde vp iſtore for hĩ in Gods treaſure houſe the immarceſſible crown of glory, which, whan his Grace ſhal giue ouer to nature, that mooſt gloryous kyng of all kynges ſhall gyue to hym vndoutedly for his faythfull walkynge in the diuine preceptes, & ſettynge forth of Goddes glory.

The golden world

¶This thynge brought to paſſe by his Graces diligence, yͤ all abuſes plucked awaye, the true godlynes maye reygne, who ſhall not than iuſtelye thynke, yͤ the golden worlde is come agayne, wherof the auciente learned mē diſputed ſo much in theyr mooſte eloquent monumentes. Verely we ſhall than maye well ſaye, as the Poet wryteth.

Ouid Meta. i.

Eglo. iiii

Magnus ab integro ſeclorū naſcitur ordo.
Iam redit & uirgo, redeunt Saturnia regna.

God mought aſſiſte his mooſt excellent maieſte in all his godly & vertuous enterpriſes. Amen.

¶The. xlix. Chapter.

Thus ſe we howe greatlye we of the Englyſh nacion are bounde vnto God for the reſtitucion & bringynge agayne of the knoweledge of his mooſt diuyne wyll, which ſo lōge hath ben hydde vnder the buſſhell of mennes tradicions What cōdigne thanckes are we able to geue vnto him for this his ineſtimable goodnes Uerelye yf euery one of vs, as Uergyle ſayeth, had an hundred tōges, & an hundred mouthes, yet were we not able ſufficientelye to decantate, ſinge, & ſet forth his prayſes. GOD graūt vs once to be truly thākefull.

The aduerſaryes of Gods word

Nowe where are theiſe parſons, which haue ſo lytle pleaſure in this regeneraciō & newe byrth, as I may ſo ſpeke, of Gods mooſt bleſſed word & in this ſettynge forth agayne of yͤ Euangelicall verite, oure only lyfe, helthe & ſaluacion? Where are theſe Owles, which deſpiſynge the mooſt confortable lyght of Goddes worde, choſe rather continually to walke in the darkenes of mennes tradicions, than once to approche vnto this celeſtiall lyghte? Where are theſe Antechriſtes, which wyll neyther them ſelues read the Scriptures, nor yet ſuffer other, that woulde rede them, but to yͤ vttermooſt of theyr power plucke men from redynge the mooſt ſacred Byble, the worde of lyfe, of al ioye, and ſpirituall conſolacion?

Agaynſt theſe wicked Papiſtes thōdreth Chriſt in the Goſpell, ſayeng: Math.xxiii. Wo be to you ye Scribes & Phariſes Hypocrites, for ye ſpeare vp the kyngedome of heauen before men, ye do neyther enter in your ſelues, nor yet ſuffer them that come to enter. Verely yf we do not ſhortely repent amende, & enhalſe with enbraſynge armes this mooſt ſwete word of god we maye be ſure ſhortely to feale the mooſt greuous plages of gods wrathe faull vpon vs for our vnthanckfulnes. And as Chriſte ſayde to certayne Cities for theyr ingratitude & vnthanckefulnes. Wo be to the Corazin, wo be to the Bethſadā, for yf

Math. xi
Luke. x

yᵉ vertues yᵗ haue bene done in you, had bene done in yᵉ cytie of Tyrus & Sydō, verely they would haue repēted them of theyr ſynnes in tymes paſte, yea & that euen in ſackeclothe aſſhes. Notwithſtandynge it ſhall be more tollerable & more eaſye at yᵉ daye of iudgement to Tyrus & Sydon, than to you. And thou Capernaum, which arte exalted vnto heauen, thou ſhalte be plucked downe euē to yᵉ very hell. For if yᵉ myracles which haue bene ſhewed in the, had ben ſhewed in Sodome, it hadde remayned vnto this day. Notwithſtādynge I ſaye to you, it ſhall be more tollerable to Sodome at the day of iudgement than to the: So maye it be ſayde to Englonde: Wo be to the Englonde, for if the lyghte of Gods worde, had come into other naciōs, ſo plēteouſly as it hath done in the, verely they woulde haue repented & receaued it ioyfully. But thou doſte neyther repent nor amend thy lyfe, nor take any pleſure in the cõmyng of it. Verely it ſhall be more eaſy at the daye of iudgement to Sodome and Gomorre than to the.

Let vs not therfore doubte, but if we do not ſhortely repent, amende our corrupt manners, ⁊ mooſt ioyefully enhalſe wͭ embraſynge armes this mooſt ſwete ⁊ confortable Goſpel of our ſauiour Jeſus Chriſt, vndoubtedly the fearce plages of gods wrathe wyll ſhortely faull vpon vs. The Scriptures ſhewe manifeſtlye that the vengeaunce of God is not farre from vs. Theſe benefites, that are ſhewed vnto vs, declare euidently yͭ yͤ plages of god are at hãd. This lyght of Gods trueth, whiche nowe ſhyneth to al mẽ, if they wyl receyue it, proueth opẽly that Gods wrathe is redy to faull vpon vs, if we ſhortly do not repent ⁊ amende. For this is the property of God, euen to ſend

Mark and take hede

before his mooſt holy word, as a meſſanger & Embaſſadour to thē that walke in darknes & lyue diſſolutely If they receyue it, repent, & amende theyr lyues, thā doth his grace and fauoure faul vpon them, & they are Gods welbeloued dearelynges, and ſhall wante no good thynge, as we reade of the Niniuites. But if they obſtinately reſyſt it, laugh the word of God to ſcorne, remayne in theyr olde infidelite & wickednes, thā doth God ryſe vppe lyke a fearce Lyon. whette his ſwearde, bende his bow, & make redy his ſhaftes, which ſhall pearſe the bodyes of the wycked, as dartes of yron fyre whotte.

Note ỷ properte of god in ſendynge forthe his word

Ionas. iii.

Beware ye ſcorners of Gods word betymes

Pſal. vii.

¶ The. L. Chapter.

BUt come of I praye you hertely & tell me, dyd not God, whan he ſawe the worlde replenyſſhed ſo abūdantly wͭ ſynne, that it could be no more, ſend Nohe to preach vnto thē, & to exhorte them vnto repētaūce & amend

Gen. vii.
ii. Pet. ii.

God ſente Nohe to preache before he drow ned yͤ worlde.

amendement of lyfe, or els fynal deſtruccion ſhould chaūſe vnto them? Yet for all thys gentleneſſe of God, whiche deſired rather theyr ſaluaciō than damnaciō, yf they would haue conuerted, they deſpyſed the mooſte louynge admonicion of Gods meſſēger. They had the worde of God in deriſiō. They cōtinued ſtyll in theyr brutall & beaſtelyke lyuynge. They gaue them ſelues to eatynge, drynckynge, banckettynge, & all kynde of carnall & volupteous lyuyng. They oppreſſed yͤ poore people, for yͤ mayntenaunce of theyr fleſhly & ĩſaciable luſtes. To be ſhorte, they walked as perſons full of carnall ſecuryte, and cleane withoute all feare of GOD. But what followed this theyr wycked & diſſolute lyuynge, & cōtempte of gods word? Verely vtter deſtrucciō. For God ſawe that they woulde by no meanes amende, but ſtyll perſyſte in theyr abhominacion, he repēted

Behold the end of thē that hate gods worde.

ted hym, that euer he made mã, and ſhortely after ſent ſuch a floude vpõ the erth, that it ouerflowed ⁊ drowned all the world. Nohe wᵗ certayne other only reſerued thorow ẏ great goodnes of God. O terrible hiſtory. Whoſe harte quaketh not for feare at the hearyng of this hiſtory? Certes it is a terrible hiſtory for the aduerſaries of Goddes worde, and for all wycked lyuers.

Gen.vi.
Gen.vii
ii.Pet.ii

Lot preached to the Sodomites

Whã the Sodomites lyued ſo abhominablye, that the very voyce of theyr ſynne came vp vnto heauen, ⁊ pearſed the diuine eares, ⁊ cryed for vengeaunce to fall vpon them, not onely Abrahã intreated for thẽ, but alſo Lothe preached vnto thẽ, exhortynge them to leaue theyr to muche deteſtable ⁊ abhominable vnclẽnes, ⁊ to take the feare of God vnto thẽ, ⁊ the ſtudy of a pure ⁊ innocẽt lyfe. But they woulde not. For the more that Loth rebuked thẽ for theyr wic

O abhominacion

Prouer.i.
Pſal.xiii.

kedneſſe, the more pleaſure had they in it. They delyghted in theyr noghtines, & reioyſed whā they had done euell. They had no feare of God before theyr eyes. Yea they ſo liued, as thoughe there were no God at all. Therfore God ÿ ryghteous LORDE, ſeyng theyr deteſtable purpoſe ſtyll to remayne in theyr abhominable liuynge, & no repentaunce, was of very iuſtyce compelled to deſtroye thē, by ſendyng fyre & brymſtonne from heauen, ſo that both Sodome & Gomorre with all the inhabitātes therof, & all that euer pertayned to thē, were vtterly coſumed with fyre and brymſtone from heauē. O dolorous ſpectacle, & heuy ſyghte. This is an example, as ſ. Peter ſayth, for al thē that do vngodly. Oh what it is to contempne the word of God and the true preachers therof.

ii.Pet.ii
Nota:

❡The.li.Chapter.

Agayne

A Gayne whan Moſes & Aaron
at the cõmaundement of God,
eached to the Egipcians & wylled
hem to lette the people of Iſrael go
ute of captiuite, that they myghte
ome & do Sacrifice to theyꝛ Loꝛde
od, how litle was theyꝛ pꝛeachyng
egarded: god plaged thẽ, yet would
hey not amende. At the laſte whan
e ſawe none amendement in them,
yd not he by ſtrõg hand delyuer thẽ
ut of captiuite, & dꝛowned all theyꝛ
duerſaries: This came to paſſe vn-
oubtedly. If they would haue bene
bediẽt to hys voyce by yͤ mouthe of
is Pꝛophetes, they had neuer bene
laged, noꝛ yet ſo finally deſtroyed.
et al wynchers & kyckers therfoꝛe
ſpurne agaynſt the truethe, learne
ere what it is to deſpyſe the woꝛde
God and the faythefull pꝛeachers
erof.

Moſes and Aaron pꝛeached to the Egiptians. Exo: iii

Gen. xiiii

Beware betymes beware.

Moꝛeouer as ofte as the chyldꝛẽ
Iſrael dyd foꝛſake theyꝛ true god,

whiche brought thē oute of yͤ londe of Egipt, & ranne an whorehuntyng after ſtraung gods, & folowed theyr owne fantaſies contrary to the preſcript of Gods worde, God ſent his Prophetes vnto them, for to admonyſh them of theyr duety & to reduce & brynge them agayne into the true waye. But they woulde not heare them, but perſecuted them, entreated them vngentylly, priſoned thē, & neuer ceaſed frō theyr crudelite, vntyll they had ſlayne them. God therfore ſeyng howe ſtyffenecked & harde harted they were, ſent in theyr enemies on euery ſyde, which deſtroyed theyr Cyties, ſpoyled theyr goodes, ſlewe innumerable, & led the reſidue awaye captyue for theyr diſobediēce and ingratitude.

O cruel murtherers
ii.pa.xxiiii
mat.v.xxiii
ii.Re.xxv
The prophetes of god were vngentylly entreated of the Iewes

At the laſt God ſent vnto the Iewes his owne ſone, that they might repent, conuerte & amend. But how thanckefully they receaued his commynge,

Chriſt vngentylly entreated.

mynge, the Scriptures ſhewe more euidently than it nede here to be reherſed. What followed? Verely the vtter deſtruccion almooſt of thē all, as the Hiſtories make mēcion. The ende of them was ſo lamētable, yea & miſerable, that no man can reade the Hiſtory withoute teares and wepynge eyes. Are not all theyſe terryble Hiſtories for the deſpiſers of goddes worde? Let vs not flatter oure ſelues nor make to much of our panted ſhethe, as they ſaye. For ſurely yͤ God, which in times paſte ſent vengeaunce vpon the earth for diſobeyenge & contēnynge of his word, wyll nowe alſo poure oute his fearce plages vpon vs, yf we repent not ſhortely & amende. For after ſo great lyght of Gods worde, yf it be not thanckefully receyued, obeyed & followed, cōmeth vndoubtedly alwaye a great & greuous plage, whiche is ineuitable and can not be exchewed, excepte we

Beholde the ende

God wyl puniſhe the vnthanckful receauynge of hys word, if we do not amend

amende. Let vs therfore with ioyefull hartes receaue the doctrine of God, ſeake all means poſſible to promote it, lyue therafter, practiſe it in our lyuyng, & wyn other mē to it by our godly conuerſacion. Let vs not onely ſaye that we are fauourers of Gods worde, & crake much of fayth, but let vs lyue ſoberly, righteouſly,
Tit. ii.
& godly in this preſent world. For to reade ths ſcriptures, to talke of thē, to boſt our ſelues of fayth is nothig
Mark this well
to the purpoſe, excepte we inſtitute our lyfe dayly accordyng to goddes
Joan. xiiii
worde. He that hath my cōmaundemētes, ſayth Chriſt, & kepeth them,
Math. vii
he it is that loueth me. Not euerye one that ſayth to me, Lorde, Lorde, ſhall enter into the kyngdome of heuen, but he that doth the wyll of my father, which is in heauen.

Saye not but that ye are warned

Theſe thynges haue I ſpoken to admonyſh men of theyr dutye, that they maye not abuſe this ſingulare benefite of gods worde, that is now come among vs, but lyue worthy ye kyndenes of God, gyue hym ryghte herty thanckes, & ſo behaue thē ſelues, that God maye not take away this his ineſtimable benefyte frō vs but rather encreaſe it vnto the glory of his name, & the helth of our ſoules. But I wyll returne to our matter, and make an ende.

¶ The. lii. Chapter.

THus ſe we what greate cauſes we haue to gyue thanckes vnto God, if we conſydre hys manifolde benefites, wherwith he garnyſheth vs dayly. He made vs fyrſt of al not only lyke vnto his owne ymage, but alſo, when thorow the ſynne of Adā we were loſte and damned, he ſaued vs agayne freely of his great mercy by Jeſus Chriſte. And thoughe we ſynne ſometyme thorowe the fragilite of humayne nature contrary to our promyſe at Baptiſme, yette he

A brefe rehearſal of Gods benefites toward vs hath mercy for vs, layd vp in ſtore, if we faythfully repent, & amende our lyues. He preſerueth vs from many greuous enormities, into the which we ſhoulde vndoubtedly faull headlonge, yf we were not preſerued by his goodnes. He lyke a mooſt gentle father fedeth vs, & ſendeth vs al thīges neceſſary for this indygent and poore lyfe. He appoyntethe his holy Aungell to wayte vpon vs, that we maye be oppreſſed with no euell. He gyuethe vs fauoure in the ſyghte of mē. He ſēdeth to vs helth both of body & ſoule. He graūtethe vs what ſo euer we aſke in the name of his ſone Jeſus Chriſt. What would we haue more? Yea & that, whiche to a chriſtē man ſhould be mooſt acceptable and thanckefull, he hath prepared for vs an euerlaſtynge kyngedome, full of all ioye, pleaſure, glory & felicite. No harte can thyncke, no tunge can expreſſe, no eye hath ſene thoſe treaſures

God preſerueth vs frō many greuous enormities

God fedethe vs

God apoynteth hys holy angell to wayte vpon vs

Joan.xvi.

God ſendeth vs helth both of body and ſoule

Esa.lxiiii

God hath prepared for vs an euerlaſtinge kyngedome res, that God hathe prepared for ſo many as loue hym. Who hath euer had ſo bounteous a Lorde, & ſo gentle and louyng a father. He loueth, where he was not loued. He enrycheth, where he was hated. He dothe good to thē, that deſpiſed his mooſt holy wyll. O burnyng charite. O incōparable loue. O kyndnes vnſpekable. Howe wyll we nowe recōpēſe this excedyng benignite of this our bounteous & celeſtial father? What doth he requyre of vs agayne? Byldyng of Monaſteries? Gadding on pylgrimage? Offryng vp of cādels? Payntynge of Tabernacles? Gyldyng of Images? Prayeng of longe prayers wythoute the affecte of the mynde? Nay verely. For he hath no nede of our goodes, as the Pſalmographe ſayth. What than? Forſothe thankes gyuyng. He ẏ gyueth harty thanckes to God for the benefytes receaued, maketh God amendes large-

1.Cor.ii.

Rom.v.
The ineſtimable kindnes of god toward vs

Pſa.xv.
God requireth of vs thanckes gyuinge for his benefites

Thankes giuyng. Note.

largely. He only deſyreth of his faithfull people, laudes, prayſes & thãckes gyuynge. Only he deſyrethe that we be not vnthanckefull, nor walke vnworthy his benignite & kyndenes.

In cãtica Ser. liiii

For as S. Bernarde ſaythe, there is nothyng ẏ diſpleaſeth God ſo muche cheſely in the chyldren of grace, as in gratitude and vnthanckefulneſſe.

The ſacrifice of thanckes gyuyng

That he delighteth ſo much in prayſes & thankes gyuyng it is euident, ſeyng that he diſdayneth not in hys holye Scripture to call it a Sacrifyce, as though he ſhulde ſay, prayſe & thankes gyuyng is that, that pleaſeth me, & gyueth the ſwete ſauoure before my preſence. But let vs hear the Scriptures. The Sacrifice of prayſe, ſaythe he, ſhall honoure me.

Pſal. xlix

And a litle before. Offer to God the ſacrifice of prayſe, & paye to ẏ mooſt hygheſte thy vowes. Caull on me in the daye of thy trouble, & I wyll delyuer the, & thou ſhalte honoure me.

Do not all theſe ſayēges declare manifeſtly that the mooſt acceptable ſacrifyce to God, is the Sacrifyce of prayſe ⁊ thanckes gyuynge? Canne there be a greater glory gyuē to god than to cōfeſſe that all goodnes and vertu cōmeth only of hym, ⁊ yͤ therfore al honour, laud, encomy, prayſe and glorye ought to be giuē to hym alone? Undoubtedly the Sacrifyce of thankes gyuyng pleaſeth GOD hyghly. Neyther is there any worke that we can do, that ſo hyghly exalteth the name of God, as thys ſacrifyce of thankes gyuyng, or wherin God delyghted more. If there had, vndoubtedly it had bene preſcribed ⁊ ſet forth in the mooſt ſacred Byble Dyd not all the holy Patriarches ⁊ ſo many as were before Chriſtes cōmyng, offer thys ſacrifyce of thanckes gyuynge to God, as a thynge to hym mooſt welcome ⁊ acceptable? And although they alſo at diuers ti mes offered externall ſacrifices, yet were theſe none other thyng than a teſtimony & wytnes of theyr ĩward ſacrifice, which they offered in theyr herte, prayſynge the name of oure Lorde God. Dyd not Chriſt alſo and his Apoſtles, as we read in the holy ſcriptures, offer thys kynde of ſacrifice to our heauenly father? And as they dyd thus, ſo in lyke manner do they exhorte vs euer to be thãkefull to God, & to ſyng cõtinuall prayſes to his mooſt blyſſed name. S. Paul ſayth, what ſo euer ye do in worde & dede, do all thinges in the name of yͤ Lorde Jeſu, gyuyng thankes to god and the father by hym. Agayne: Be ye thankeful. Alſo in another place, gyue thanckes alwaye for all thynges in the name of oure Lorde Jeſu Chriſt to God & the father. To the Hebrues alſo he writeth on this mãner. By hym, he meaneth Chriſt, do we offer the Sacrifice of prayſe al-

Math.xi
Luke.x

Col.iii.

Ephe.v
Heb.xiii

waye

aye to God, that is to ſay, yͤ fruite
f the lyppes, that gyue glory to his
ame. Thus ſe we how diligent the
oly ſcripture is, for to moue vs vn-
o this ſacrifyce of thankes gyuing
s a thynge very pleaſaunt, & much
cceptable to the diuyne maieſte.
But lette vs heare, what S. Auſtē
ayth, yͭ we beynge inſtructed both
ith the holy ſcriptures & alſo with
uthorytíes of the aunciente Doc-
ors, maye the ſoner be moued for to
yue god herty thākes at all tymes.

¶ The. Liii. Chapter.

In Pſ. xlix

Offer to God, ſayth he, the ſacri-
fyce of prayſe. I maye come to
my ſelfe, where I ſhall fynde that I
maye offer. I maye come to my ſelfe
for in my ſelfe ſhall I fynde the im-
molaciō & offerynge of prayſe. Thy
altare is thy cōſciēce Offer therfore
to God the Sacrifyce of prayſe We
nede not take ony thought, there is
no cauſe why we ſhoulde go vnto A-

Marke wel

rabia

raby to ſeke frãkenſence, or to ſerch
the packes of yͤ couetous occupyers
For god ſeketh of vs the ſacrifyce of
prayſe. This ſacrifyce of prayſe had Luk:xix
Zacheus in his patrimony, had the
widowe in her cloſet, had a certayne
poore hoſtes, I knewe not what ſhe
was, i her tune. Offer thou therfore iiii.Re,xvii
to God the ſacrifyce of prayſe. This Pſal.xlix
is the offring, this is the ſacrifyce to
gyue thankes vnto hym, of whome
thou haſt, what ſo euer good is, and
thorowe whoſe mercye is forgyuen,
what ſoeuer euell is thyne. Offer to
God the ſacrifyce of prayſe, and pay
to the mooſt hygheſt thy prayers.
For wͭ this ſauour is god delighted

Behold how this mooſt holy Doctor inculketh ⁊ beteth in ſtyl the ſacrifyce of prayſe ⁊ thanckes gyuyng He ſayth, yͭ we nede ſeke none other gyfte or preſent to brynge vnto god but only yͤ ſacrifyce of prayſe ⁊ thãckes gyuynge. For in that aboue al other

th et hath God pleaſure.
The Pſalmography ſayth, thy vow-
s, GOD, are within me, whiche I
all pay vnto the, I meane prayſes
thankes gyuynge vnto the. For ẏ
aſt delyuered my ſoule from death
my feete from ſlydinge. Againe, I
all offer vnto the, the Sacrifyce of
rayſe, and caull on the name of the
ORDE. Alſo in another place, I wyl
agnifye the LORDE at all tymes, &
is prayſe ſhall euer be in my mouth
s though he ſhould ſaye, there ſhall
o tyme paſſe awaye, whyther it be
roublous or merye, wherin I ſhall
not prayſe ẏ LORD. Both my youthe
my age ſhal be bent to ẏ prayſe of
hym. Here of may we lerne to prayſe
our LORDE God at euery momente.

Pſal.lvi.
Vowes in ẏ ſcriptures ſignifye prayſes and thãkes gyuynge
Pſal.cxv

Pſa.xxxiii

¶ The. Liiii. Chapter.

THere oughte no vyce to be further from the breſt of a Chriſtẽ man, then ingratitude & vnthanckfulnes. For as S. Bernarde ſayth,

In Cant. Ser. v

What ingratitude is

ingratitude is the enemy of ŷ ſoul the vtter puttynge awaye of merytes, the diſperſiō of vertues, the perdicion & loſſe of benefites, the fyre ŷ burneth & drieth vp the fountayne of godlynes, the dewe of mercy, and the floudes of grace.

Nota

Yf we gyue oure ſeruauntes ony thynge, they render vnto vs ryght herty thanckes for it. Is it not therfore conuenient, that we be thanckefull to hym, that giueth all thinges & without whome we haue nothing ŷ good is? With what forheade dare we be bolde to aſke and receyue ony thynge of God, and afterwarde not once to thanke hym for it? O barbarous inhumanite. O ingratitude to muche vnkynde. They that are of ſuche churlyſh nature, are of ŷ kynd of them, which, as the Pſalmograph ſaythe, dyd forgette the benefytes of God, & the meruaylous tokens that he ſhewed. They were filled, yea the

Pſal. lxxvii.

were ſtuffed euen full, ſayth God by his Prophet, & they than lyfted vp theyr herte, waxed proude, & forgat me. And therfore I am become vnto them as a Lyon, & as the Catte of ye mountayne, that runneth ſo ſwyftly. I wyll mete with thē as a Beare that hathe loſte her yonge ones, & I wyll breake aſunder theyr obſtinat harte. Yea I wyll deuour them as a Lyon, and the beaſt of the felde ſhal teare them on peces. O terible thretenynge for the ingrate & vnthanckefull perſons. This wyll ſurely come to paſſe, yf we put not awaye our ingratitude & vnthanckefulnes. For ye LORDE is faythfull in all his wordes, & can not lye, in aſmuch as he is the ſelfe trueth.

Oze.xiii

Pſal.cxliiii.
Titus.i

¶ The .lv. Chapter.

Therfore yf we entende to haue God the father a beneficiall father to vs, & his ſonne Jeſus Chriſt a mercifull Sauiour, lette vs in all thynges gyue thanckes to God at all tymes, yea and that not only in proſperitie but alſo in aduerſitie, as the holy man Job dyd, ſayenge: The LORDE gaue it, & the LORDE hath taken it awaye, as it pleaſed ẏ LORDE so is it come to paſſe, bleſſed be the name of the LORDE. Let vs watch & praye that we faull not into tentacion. Let vs flye to God at all tymes with precordiall obſecracions & herty requeſtes. Let our prayers be continuall. Let thē procede frō a faythfull & charitable harte. Let vs aske all thynges accordyng to the wyl o GOD, yea and that in the name of Chriſte. Lette vs in all our prayers ſeke the glorye of God, the auauncement of his mooſt bleſſed worde, and ẏ helth of our owne ſoules. Let vs pray for ẏ preſeruacion of ẏ kynges mooſt excellent maieſte, & for the proſperous ſucceſſe of his intierly beloued ſonne Edward our Prynce that

mooſt

Job.i.

Mat.xxvi

In exhortacion to prayer & thankes gyuyng mooſt angelyke Impe. Let vs pray for all the Lordes ſpirytuall & temporall, ſpecialye thoſe that haue the regiment of the publyque weale vnder the Kyngesgraces highnes. Let vs pray for the miniſters of Goddes worde, that they maye frely ſpeake the trueth of Chriſtes Goſpell, as it becõmeth them. Let vs praye for all mē vniuerſally, chefely for the inhabitātes of this Realme of Englond that they maye all beare a faythfull harte bothe towarde God and oure kynge. To cõclude, let vs praye that the wyll of God maye be fulfylled in all thynges.

Col. iiii.

Whan we haue thus prayed, lette vs at al tymes gyue thākes to God for his benefytes. So ſhall it come to paſſe, yͭ he ſhal not only not turne awaye his kyndenes from vs, but alſo encreaſe it dayely vnto the great conſolacion and conforte of vs all.

Yf this thynge ſhall come to paſſe

that we both praye feruently, and alſo gyue thanckes to God hertely: I ſhall not a lytle reioyſe that I haue taken the labour & payne in compylynge this pathewaye vnto Prayer yea it ſhall encourage me hereafter to attempte other enterpryſes of no leſſe importaunce and vtilite.

Which thynge (mooſt gentle Reader) that it maye come to paſſe, pray for me vnto oure LORD God, that he maye fynyſhe that thynge in me, whiche he hath begunne, vnto the glory of his mooſt bleſſed name, ỹ promocion of his mooſt godly worde, and the profyt & edificacion of his mooſt holy & catholyke Chyrche. Amē.

¶ Gyue the glory to GOD alone.

BRITISH MUSEUM

❡ A Table wherby thou ſhalt fynd, in what leafe euery Chapter begynnethe, and alſo all other principall thynges cōtayned in this boke.

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